The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ Is Civil Governor among the Nations

IN taking the oath of his high office, March 4, 1925, Calvin Coolidge, as President of the United States, used the solemn words "So help me God."

Vol. LIX. APRIL, 1925 No. 4

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

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Organized 1863

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THE CHRISTIAN STATESMAN

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O Nation Mine!

By Arthur B. Cooper

O Nation mine, dear Nation mine,
Dear from shore to shore, and from vale to pine,
All thy cities, highways, thy churches, schools,
Thy people who labor and him who rules!
O ne'er may sin or alien greed,
Or envious strife or war's wild rage,
Lay waste thy God-given heritage!

O Nation mine, blest Nation mine,
Thou hast claimed thy sires from a godly line;
On bended knee, and with open Book,
The Mind from on high they ne'er forsook;
Ideals, institutions, manners, all,
Were framed in the name of Christ the King;
To Him, O Nation, thy praises bring!

For high on a throne of truth and right,
Through endless years reigns the Prince of Light;
And before the bar of this Testing Sun,
In turn pass the nations one by one;
Which does His will shall flourish still,
But faithless realms, their course full run,
Pass on condemned to oblivion.

O Nation mine, thy King divine,
Sends the call to thee through His prophet line:
"It is not enough, should each singly sue;
From the *whole* must come full homage due;
I cannot bring My Kingdom in,
Till earthly rulers heed My call,
And the *Nation* crown Me Lord of all."

O Nation mine, that heart of thine
Is a heart that owns all this heart of mine;
But inthronging foes would ensnare thy soul;
O turn, turn today, lest hell claim toll!
Ope wide thy gates, proclaim thy King!
The world but waits thy clarion call,
For nations to crown Him, *Lord of all!*

Notes by the Way

The way to Heaven is the way of humility.

What is put into the school comes out in the citizen.

Every protected bootlegger is an encouraged bank robber.

No man is prepared to die, until he has learned how to live.

Every child marriage ought to involve at least one adult arrest.

Coolidge to Dawes: "Charlie, please express my opinion of the Senate."

Some people are so discontented that they grumble at the hole in a doughnut.

To pray while the ax is falling is good; but to pray before it starts is better.

You can never attain contentment by writing your hates in marble and your loves in sand.

Some men so wrong and wring a Scripture text, that Truth cries out against the torture.

How some people felt about it: Nero fiddled while Rome burned; and Dawes snoozed while the senate worm turned.

It might have happened on a week day, but it didn't. That $100,000 base ball star broke his leg during a Sunday game.

Synopsis of the Dawes speech to the Senate: "Know this: In mouths entirely great, the cuss is mightier than the gab."

General Mitchell's airplane was bombed by a boche, but Colonel Mitchell's parachute was in good working order.

At the same time, it will be a trifle tough if Jim Couzens has to pay $10,000,000 for his zeal in the public service.

Whatever the weather which it pleases God to send, surely that ought to be the weather which we are grateful to enjoy.

The only woman in the 68th Congress retired March 4, 1925, without having made a speech. Let's have more women in public life.

"Coolidge treats Inauguration merely as part of the day's work," said the newspaper headlines. And a good day's work it was.

And when it came to Sargent of Vermont, the Senate roared as soft as any cooing dove. So perhaps Coolidge got his first choice after all.

Dawes's fox terrier has quit his home in Evanston. Probably he could not understand the household talk after the Vice-President was gone.

When Governor Pinchot's political opponents defeated his Dry bill, they nominated him for the United States Senate—as the champion of the people.

If He is the Lord of life, He is the Lord of *all* life. No creature so small as to be beneath His care; no nation so majestic as to be beyond His power.

The nut is self-contained, but it is of no use until it is cracked open; similarly the snail is ingrowing, but he never gets anywhere until he reaches out.

When a farmer has to go back to Vermont for the spring plowing, it is a good thing that he can leave Competent Calvin in charge at Washington.

Japan is overcrowded. Japan has a big aircraft program. Manila is only 2,000 miles from Yokohama. There's your T.N.T. all ready for the big explosion.

The "Spanish prisoner" is in jail at last in Madrid. Now, unless he swindles his way out, the New York confidence men can have the home market for themselves.

"Rockefeller's gifts alarm the preacher," says a newspaper headline. But most people are willing to be waked up any old hour of the night to answer that kind of alarm.

Having made a wholesale business of pardons, the Ferguson gubernatorial family has taken some of its own goods for home consumption. Ma has signed a pardon bill for Jim.

One of those loud-smelling New York plays under scrutiny by the district attorney was called, "They Knew What They Wanted." The jury has decided according to the title, and the play goes on.

Charles B. Warren may be no monopolist in sugar. But he surely has a corner on Senate rejections. He possesses one-fourth of all the Senate refusals to confirm Cabinet appointments, in the entire history of the United States.

If a man is proved insane, society sends him to an asylum; and if a sane man is proved to be a murderer, the law condemns him to imprisonment or death. But if a man be proved both a lunatic and a murderer, a jury turns him scot free.

Big business sometimes supports the big politician; and sometimes the big politician protects the big bootlegger; and the big bootlegger stimulates the big bandit; and the big bandit steals the big payrolls from big business. So the thing gets back home, after all.

STORY OF THE MONTH

A Protestant lad came from Liverpool with his parents four years ago. He is fourteen.

He has been attending the public schools. He hears a reading from the Bible every day. He salutes the flag every day. He attends church and Sabbath school every week. He passionately loves American history. He lives in the glory of American ideals.

He has been reading the statistics of immigration and the threatening arguments of the foes of Protestant America.

The other day he said to his father: "See here, Dad, we'll have to do something to keep these aliens out, or soon they'll overrun *our* country!"

That lad's parents were Americans at heart, before they left their native shores; and that's the only kind of people who ought to be admitted into Protestant America.

Jabez Says

That Charles R. Forbes, whose wild career of debauchery as head of the Veterans' Bureau was a crucifixion of many of the boys who were waiting in and out of hospitals for their relief—was sent to prison for two years, while a sneak thief gets ten years for stealing half a dollar.

Hon. Fred M. Vinson, representative in Congress from the ninth district of Kentucky, drops into poetry with almost as good grace as Silas Wegg, who limped his measures on a wooden leg through the pages of an immortal story by Charles Dickens.

On the 15th of February, Mr. Vinson occupied the time of the House with a recital of a long rhyme, not ribald in its length or sentiment but more than ribald as a piece of poetry. It was really rapine committed within the domain of the sacred muse. He called it "Cal's Hobby Horse."

For a period of twenty minutes or more and to the extent of about two pages in the *Congressional Record,* Mr. Vinson and his sympathizers contended for his right to recite and, having won the right, made the recital. It was about such a piece of doggerel as might be perpetrated by a pupil of the fourth grade in our public schools—if that particular pupil were subnormal.

It lacked wit, wisdom, and the ordinary courtesy which ought to obtain between the House of Representatives and the Presidential office. It expressed nothing except the vanity of a blatant person entirely lacking in good taste.

And the people of the United States are paying such persons ten thousand dollars a year, to waste the public money, to waste valuable space in the *Congressional Record,* and to discredit our Government in the minds of the masses.

If you really want to know what kind of stuff it was, here is a specimen stanza:

> But unlike the horses of Old Kentucky,
> Unexcelled for their vim and vigor,
> The White House steed will never buck
> And mar the President's "figger."

Vinson's poem may have brought to public notice the comparatively unimportant fact that President Coolidge rides an electric horse, but it also brought to public notice the rather serious fact that the ninth district of Kentucky is ridden by an unwinged and abbreviated Pegasus.

And now I have come to the item in my papers which sends a glow of satisfaction and gives a peace of mind even in the midst of news such as appears in the foregoing recitals.

A debate was staged at Mill Valley, California, February 8 last, on the question, "Shall the United States Enter the World Court?" But as the day approached and the proponents of the affirmative were clamoring for time in the discussion, the local committee found that it had no champion for the negative; and it inserted an advertisement in the *Record,* beseeching some person to come forward to speak for the irreconcilables and the bitter-enders and the isolationists.

And not one person could be found who was willing to open his mouth on that side of the case.

After all, things may go wrong in spots; but the brain and heart and

spiritual instinct of the American people—all of these are right nearly all the time. This is a good world and this is the best country in a good world.

Good news.

Long delayed, injuriously delayed; but still good news. The Senate of the United States has fixed December 17, 1925, as the date upon which the protocol for the World Court shall come up for special consideration. Now, to make the good news real in the life of the world, the Senate ought to adopt the protocol and present it as a Christmas gift to waiting humanity.

That's about the only way the Senate can square itself with the conscience of the American people.

I have to follow these notes of cheer with two or three glooms of adult responsibility—or rather irresponsibility—concerning youth. Well, it is both. Mature people are responsible to God and to the coming generations, and yet many of them are entirely irresponsible in their feelings.

1. An eleven year old boy, in a small Pennsylvania town, died of alcoholism. He and a lot of companions had used their spare money, to buy moonshine liquor from known bootleggers in the town, and had been upon a series of drunken orgies. This is the town where one preacher is fighting almost lone-handed against the satanic partnership between whisky and politics. Who is responsible before God for this boy's death and the ruin of his companions? The adults who count themselves irresponsible. The fault was not that of the boy. By every rule of logic, and we believe by the decree of eternal justice, the sin of murder rests upon that town.

2. The public press reports that the young men of Columbia University, in answer to a questionnaire, say that liquor is their favorite beverage. The average age of the boys who make this answer, is twenty-one. Who is responsible for their attitude? The irresponsible Nicholas Murray Butler— in part at least.

3. And the morally responsible and mentally irresponsible adults must take the discredit of a ridiculous bit of performance in the field of loot, which would be unworthy of mention except that it indicates tragic personal and social possibilities. Burglars broke into a fashionable school, attended solely by the daughters of the rich in New York State, and stole jewels valued at scores of thousands—the property of young girls in attendance. Time was when a burglar would have shunned a girls' school as he would shun the rock pile. Nothing of loot worth having there! But we make it easy and tempting for him, by loading girls down with costly gems in their teens, and spoiling all their taste for simple and inexpensive pleasure and adornment, and even for life itself unless it is set in an environment of costly luxury.

Adults may irresponsibly wash their hands, but they are still responsible before God and society. If the young people are being ruined here, the mature people must answer in the hereafter.

What the Government does not do in the airplane service may be done by commercial interests; and this will be a mighty beginning of a mighty enterprise.

Regular airplane service is to be established between Boston and St. Paul, a distance of 1,400 miles.

When it is fairly tried out and is found to be successful, we will have a good start in this country toward that great air fleet which is essential for the security of this nation against external attack, and for the assurance in the public mind that America is once more prepared to lead the world.

And Martha Says

Some man—a sour dyspeptic, I think—started the idea that women are jealous, spiteful creatures, who can't see any one of their sex elevated without immediately starting to claw her. But I don't believe it, and I want to record here a notable refutation of the slander.

The feeling of the women of the United States for Grace Goodhue Coolidge, wife of the President of the United States, is one of the pleasantest things that I have encountered in a long time. I have heard a great many women express themselves concerning our "First Lady of the Land," and so far there has never been a single instance of the hateful envy, or the hawk-eyed criticism that sometimes assails those lifted suddenly to high position. Instead there is unbounded respect, admiration, and affection.

First credit for this happy state of affairs must go to Mrs. Coolidge herself, who represents all that is best in American womanhood—sincerity, kindness, intelligence, modesty, and last but not least, cheerfulness.

But second honors go to the millions of American women who can recognize and pay deference to fine quality exemplified in one of their sex. The other day at a woman's club I heard someone say, "Of course I admire President Coolidge but I'm so glad that there is someone in the White House whom I can love."

* * * * *

All this reminds one of some cases where men in public life have not been so fortunate in their wives. I recall especially a senator whose career had been brilliant and promised to be more so—until he married. Inside of two years the tactlessness, snobbishness, and indiscretion of his wife had ruined his prospects for political preferment, and had even alienated most of his personal friends.

There is no particular news in the fact that a woman can make or mar her husband. But just the same, it is a truth that wives ought to give big headlines in their consciousness.

The other day in a home of the Children's Society of New York City, a four year old girl cried all day for her mother. And while the child wept inconsolably, the mother lay on a slab in the morgue—dead from the effects of bootleg whisky.

I wish that all the people engaged in the lawless liquor traffic—either by practice or patronage—might hear that story, or better still, that they might have witnessed that tragedy of wrecked motherhood and of helpless and bereft innocence. For everyone who has a part in that traffic— not the bootlegger alone, but the convivial drinker, the hip-flask toter, the writer or actor or private individual who treats the prohibition law as a contemptible joke—every one of them has his proportion of responsibility for occurrences like the one I have narrated above. The liquor buyer as well as the liquor seller is promoting blindness, sickness, accidental death, banditry, suicide and murder.

It is true that those things are not the objective of every participant in the liquor business. What he is really after may be money, or may be whisky, or may be the vindication of his right to personal liberty. But, whatever it is, along with it he gets something else—his share in a responsibility for shame and sorrow and crime and death.

So I wish that all the liquor law violators might have had to listen through that long day to a child's cry-

ing for her mother, for a mother who lay dead from the effects of bootleg whisky. Those cries might have tortured the ears; those tears might have seared the greed-hardened heart even of the bootlegger who had sold to the mother the draught of death.

I am glad that there is so much goodness to help offset the wickedness of the world.

When Isaac Gluckman, a prosperous merchant, of Bayonne, N. J., died, he left in trust for his widow, a beautiful twenty room house and a fortune of $300,000. On her death, the house was to become a home for aged poor of the Jewish race, and was to be maintained out of the estate.

A few days ago, Mrs. Gluckman gave away the home and resigned her life interest in the $300,000, in order that her husband's wish as to their final disposition might be carried out immediately.

She said: "I was contented, but I wanted to be really happy. And now, when the fortune is no longer mine, I am happier than ever before in my life. I know what money would buy for me but I struck a better bargain in the purchase of spiritual happiness. Every penny of this estate came from the hardest kind of toil. I do not regret the toil and trouble we had to create it, for it has taught me something I could not otherwise have learned; it has taught me how to really live.

"My husband did not build the house Just for ourselves. In accordance with the Jewish custom, he provided in it facilities for offering prayer to God, and he meant that some day the house should be dedicated to the happiness of others. I decided to obey the spirit of his last wishes, and that is why I am turning it and the money over to the Jewish community of Bayonne."

Mrs. Gluckman's income, it is said, will now be a very moderate one. She will live in a small house which she will buy or rent. Here is a woman who might have dazzled the eyes and excited the envy of her friends and neighbors by a display of luxury and extravagance; and who chose instead to fulfill the noble wish of the man she loved, and to bring comfort and contentment and security into lives broken by age and misfortune.

Out of an average dollar of personal income in the United States, only three-fourths of one cent goes to church, while eight and a half cents go to the prevention of crime and the punishment of criminals. If we gave ten times as much to church, perhaps we should have to give only one-tenth as much to crime.

A generation ago, the prize shiftless family of a town lived in a dilapidated shack, with rags stuffed in the broken windows, and with a weed-grown walk which was an approach for the agents who collected—or tried to collect—payments on enlarged portraits, a cottage organ, and a set of the Compendium of Universal Knowledge.

But the world has progressed since then. Now the prototype of the real family described above travels about the country in an automobile, which may wheeze asthmatically but which still has a ravenous appetite for gas and oil. In Pittsburgh recently the police found a family penniless, cold and hungry, stranded in a park where they had spent the night in their car. They had traveled from a western state and were on their way to visit relatives.

And only a little while ago I heard of a complacent ne'er-do-well who drives about in his own car when he goes to borrow from relations who have jobs and modest bank accounts, but who consider the automobile still a luxury beyond their means.

Mysteries of the Kingdom

By Richard Cameron Wylie

All Christian churches, and all other distinctively religious associations profess to be striving for the promotion of the divine kingdom on earth. For this they organize congregations, Sabbath schools, missionary societies; educate young men for the gospel ministry; conduct teacher training classes; carry on evangelistic campaigns; send missionaries to foreign lands; and for this all Christians pray.

But it is almost impossible to obtain a definition of the kingdom, on which any considerable number of Christians agree. There are many reasons why this is so, the chief of which are these: the manifoldness of its features and functions; its historical vicissitudes; its incomplete development; its supernatural origin and character; the limitations of man's powers of comprehension; and failure to give due attention to the inspired revelations descriptive of its features and functions.

Jesus Christ, the King of this kingdom, spoke of the mysteries of it. He declared that it was the privilege of some to know these mysteries, but to others they were not known. The word "mystery" has both a primary and a secondary meaning. Its primary meaning is, a secret that is known only by those to whom it is revealed. Its secondary meaning is, something that in its very nature it is hard—if not impossible—to understand. The first meaning is the one to which attention should be directed in this connection. It is impossible for any one to know anything about the kingdom, unless he is willing to learn from the revelation God has made concerning it. To those who are unwilling thus to learn, it always remains a great deep which their limited intelligence cannot fathom.

Notwithstanding the facts just stated, there have always been men, utterly incompetent for the task, ready to promulgate kingdom doctrines, and, as a consequence, these doctrines have been utterly at variance with the teachings of the Scriptures. Much of Christ's teaching, as narrated in the four Gospels, is best understood by keeping this fact in mind, and by becoming acquainted with the kingdom views prevalent in the first Christian century.

A very extensive apocalyptic literature sprang up during the centuries between Malachi and the advent of Christ, in which the writers apparently aimed to continue the stream of genuine prophetic utterance, and, since the true spirit of prophecy was no longer given, these pseudo prophets gave utterance to many false and fantastic views. As we have often been told, one chief element of those views was the idea that the Messiah would come as a conquering King, and that He would overthrow the Roman empire, establish His own throne in Jerusalem, and reign gloriously over the earth.

In not a single instance, did these writers speak of the Messiah as an atoning High Priest. It is true that some of them did speak of His eventually being put to death, and they all seem to speak of His kingdom as limited in duration. But the chief feature of their theory was that He would pass judgment upon the Roman empire and exalt the Hebrew people to a place of pre-eminence. They held that the earth was created for the Jews, and that the Almighty held all other nations in supreme contempt. These facts throw light upon the interview between Jesus

and Nicodemus. Like all orthodox Jews, Nicodemus thought that the Messiah would come to judge the nations and exalt the Jews, and he came to Jesus to learn whether He had come to carry out this program. To the average Jew, this was the great test to be used in identifying the Messiah.

Jesus knew well what was in the mind of Nicodemus, and why he had come to have an interview with Him; and—without waiting for him to state his errand—He informs this ruler of the Jews that there is just one way of entrance into His kingdom, and that is by a new birth, that birth as a Jew did not count for anything at all, that every man, Jew or Gentile, could come in on the same terms, that He did not come to judge and overthrow the nations of the world, but to save the world. In the teachings of the Jews of that period, there is exhibited the first illustration of the folly of attempting to define the kingdom without first being inducted into its mysteries.

In the Apostolic age there were doubtless many Christians who held that Jesus would soon return. Jesus Himself had left them with the promise that some day He would come back, but He declined to fix any date for that event. Neither did He or His apostles furnish any data that can be used for determining, even approximately, the time of His return. But for about a hundred years or more, beginning in the year 150 A. D., the chiliastic view was quite prevalent. According to that view, Christ was to come in the near future and reign on the earth for a thousand years. The theory had become quite common that each of the six days of creation was designed to typify a thousand years of world history, and that the seventh day was designed to typify a thousand years of righteousness when the Messiah would reign visibly and corporeally. Just how, when, or where that view originated, cannot now be definitely determined, but it is quite probable that the expressions in Psalms 90:4, and in II Peter 3:8 furnished the suggestion. According to their calculation, based on the chronology of the Septuagint—which differs from that of the Hebrew—the first six thousand years were almost gone, and the time for the seventh or millenial period was almost due.

Augustine, bishop of Hippo, who died in the year 430 A. D., at one time held to the chiliastic, or premillennial view of Christ's coming and reign; but, after more mature and careful study of the Scriptures, he rejected it, and adopted the theory that the church is the kingdom, and that the millennium began with the first advent of Jesus Christ and will continue throughout the gospel dispensation.

The Roman Catholic hierarchy adopted Augustine's view that the church is the kingdom, but they gave it an interpretation that the great bishop of Hippo would not have approved. Recognizing no church but the Church of Rome, they held that this is the kingdom; that the pope is the vicegerent of Christ, and is its visible head; that his authority extends not only over all churches in all lands, but also over all the nations of the earth. They held that Christ's kingdom is just as visible and just as tangible as any political kingdom. There is a strong appeal in such a doctrine as this, because of its spectacular features, and because it presents a definite kingdom program and a definite goal to be striven for.

Protestantism started a revolt against this doctrine. This revolt had a threefold aspect, namely, intellectual, political, and religious. It had many strong features, but it was also characterized by a certain serious weakness. It was powerful in its assaults on the Roman Catholic fortresses, in all three of these lines of approach. But it lacked a definite kingdom program.

There was a strong belief in many quarters that the Protestant Reformation did not go far enough. This is one reason why the Protestant forces were divided into many different ecclesiastical bodies. It is one main reason why Premillennialism now awoke from a slumber of a thousand years. But the advocates of this theory made the same serious mistake which they nearly always make, namely, that of presenting too definite and too fantastic a kingdom program. It is frankly admitted that there is a very strong appeal in their doctrine that Jesus Christ is soon to appear to establish His kingdom on this earth. But they always break the force of that appeal, when they fix upon a definite time and place for His advent. This mistake was made by the Anabaptists in 1525, and by the Fifth Monarchy men a little more than a century later. The same mistake has been made many a time since. We do not reject the Premillennial view because of such blunders, but because we do not find support for the theory in any of its forms in the Bible.

An examination of the writings of the great ecclesiastical leaders leaves the impression that there is among them, a mournful lack of clearness of vision with respect to Biblical teachings concerning this most important matter, and a consequent lamentable lack of agreement with respect to a definite kingdom program. There is, therefore, unutterable confusion throughout the Protestant world concerning this matter, and a consequent failure to combine Protestants in carrying forward any definite plan for the advancement of the reign of righteousness on the earth.

This situation is all the more to be deplored, when it is remembered that all other forces, both religious and secular, do have definite programs which they strive to carry into effect. Attention has already been called to the kingdom ideas of Roman Catholics and Premillenarians. But the Mormons also have their definite kingdom program, and are striving zealously and with alarming progress for its realization. The Jews, and secularists generally, also have their definite plans and programs, and are achieving remarkable degrees of success. Unless Protestants awake and agree upon something definite, all that has ever been gained by our worthy fathers will soon be completely lost.

THE BEST REWARD OF KINDNESS

There is an ancient story of one Pyrrhias, a citizen of Ithaca, who did a noble act for its own sake.

Seeing an old man, robbed and taken captive by pirates, Pyrrhias redeemed him and his poor goods, and nourished him at his own table. When the old man found that the magnanimity had been without expectation of reward, he gave his goods—some barrels of pitch—to Pyrrhias, and disclosed a secret. Buried in the pitch were many great jewels and much store of gold. Pyrrhias was raised by the gift to unexampled wealth and power.

But to his friends he was wont to say that, not the money treasures but the old man's gratitude, was his happy reward.

Contrary to a common public opinion the cost of enforcement of the prohibition law has not been a burden upon the general taxpayer. In our last fiscal year, the appropriation for law enforcement was $8,350,000; but more than seven million dollars was imposed in fines, and, of this sum, more than five million dollars has already been collected. Tax penalties will greatly increase this amount. So it appears that the bootlegger pays for his own capture and prosecution.

The Airy Nothingness of Our Airplane Service

By Thomas L. Comstock

Inasmuch as all the experts contradict each other, the guess of a mere civilian is as good as any.

I am writing on one of my favorite subjects—the building of an adequate airplane service for the United States.

It is desirable for the pursuits of peace. It may be vitally essential as a means of defense.

Brigadier-General Mitchell has been trying to tell to the country, what he believes to be the facts. And in doing so he has come into collision with both Army and Navy officers, particularly the latter. He wants the airplane force to be a service by itself, independent of both Army and Navy.

Perhaps Brigadier-General Mitchell is no more competent than some of the officers with whom he is in controversy. But he has this one advantage over most of them: he has the courage of his convictions, and he dares to utter them even though the penalty may be demotion to a colonelcy, or other punishment still more severe than the loss of his single silver embroidered star. And that fact goes a long way to convince the public mind. A man of courage is usually a man of truth—not always, but usually.

Very likely I am impressed by Brigadier-General Mitchell's candor and bravery the more, because the views which he expresses are precisely those which I have been whispering and thundering to my friends in private life and in the Government. The airplane service of the United States is worse than a joke. We rank fifth in airplane power. England, France, Japan and Italy are ahead of us. We have the largest continental borderline to protect and the least to protect it with. We divide our meager apportionment and our still more meager supply of planes and qualified men, between the Army and the Navy; and our combined air strength in both branches of the service does not amount to as much as one year's output and training by the government of Japan. I am not committed to the notion of an independent service, although that might be requisite for real economy and efficiency. But I am for a service which is sufficient, whether it shall be in two halves or in one organization.

Under the treaty allotment, we are allowed eighteen capital ships. The cost of one of these would equip and maintain 60,000 bombing ships. And one shot fired from one bombing plane could put one of these capital ships out of commission—even if it could not sink her.

Congress listens but does not heed. And the reason is that both War and Navy departments have developed such bureaucratic strength at the capital, that a senator or representative is surrounded the moment he attempts to look into any branch of the service.

The battleship dies hard—except when it is hit by a bomb; and then it dies easy. The battleship is a tradition. The battleship is the fortress and the palace of our sea men. Naturally, they do not want to lose it.

But it seems to me that good common sense ought to answer a lot of these questions. If it be true, as I have asserted, that the cost of one capital ship would be sufficient for sixty thousand bombing planes, what chance on earth or water would we have with

an enemy which had only seventeen capital ships to our eighteen but which had spent the cost of one in providing bombing planes. Sixty thousand planes all dropping bombs could sink the whole of the eighteen.

There was a lot of money wasted during war time, in the ignorant and reckless attempts of people who were trying to supply airplanes for service abroad. But that is all the more reason why we ought to have a sufficient program, carried out in the light of present expert knowledge and with a thoroughly responsible economy.

At this very time, the country could support at least six thousand planes for the carrying of mails and for other pursuits. These would be the nucleus of an air fleet which could protect our shores and our borders against any attempted invasion. The investment would yield good dividends as a commercial enterprise and it might be worth a million times its cost, in the preservation of the country against a foreign enemy.

TO CHRISTIAN MINISTERS OF OHIO

The campaign by The National Reform Association for the Bible in the public schools of Ohio, was becoming so effective in late February, that the antagonists resorted to misrepresentation and abuse. One of the leading newspapers referred to the proponents of the bill as "malignant Bibleites." This blasphemy against the Word of God and this insolence toward the Christian people who are seeking to serve, was resented throughout the state.

As known to the readers of THE CHRISTIAN STATESMAN, the house of representatives of the State of Ohio promptly answered the insult, by passing the bill with a vote of 80 to 40. The matter then went to the senate.

In order to arouse the people of the state, Rev. James S. McGaw, General Secretary, who had been addressing very large meetings in the state, sent out the following letter to 4,400 ministers:

Columbus, Ohio, March 6, 1925.

Dear Brother:—

"Malignant Bibleites!" This is the insult thrown in the face of the hosts of God's people in Ohio, who claim the inherent and traditional right to an open Bible in their open schools.

It is in keeping with the determined assault which is being made upon the Christian integrity that is seeking to maintain the Christian institutions of a Christian nation.

The well organized and closely combined minority is propagating all kinds of wild clamor.

The serious thinking, Christian citizenry must not be deceived. They know what they want and are not going to be sidetracked from their purpose.

The Buchanan Bible Bill Number 14 passed the house by a vote of 80 to 40. It is now in the hands of the schools committee of the senate.

We would request that on Sabbath, at your morning or evening services, you ask your people to write personal letters or telegrams to the senators from your district, urging the passage of this bill.

Your prompt personal attention to this request will be gratefully appreciated.

Yours for a Christian State,

James S. McGaw, Gen. Sec'y,
C. McLeod Smith, Gen. Supt.,
The National Reform Association.

If the State fails to do its own duty and if it turn that responsibility over to the Church, the State is thereby effecting what so many people oppose—it is making conjunction of the State with the Church. If the State form its own function and teach religion to its own children—the Christian religion of a Christian State—it is leaving the Church to the proper function of the Church, in teaching religion to its own members and in carrying missionary enterprise to all the world.

The General Superintendent's Message

The Bible bill has passed the Ohio House—What about the Senate?

Bill number 14, providing for the reading of the Bible in the public schools of Ohio, has again come to life. The trick of the opponents, by which it was originally defeated, only served to insure its final passage in the house. Selfishness always defeats itself. The trickery awakened a righteous indignation over the entire state. Americans expect at least honesty in their lawmakers. Later the bill was revived, and practically by common consent. February 26th it was considered on its merits and was passed by a vote of eighty to forty.

All honor to the brave men and women who are aiding to bring back the banished Book to its rightful place on the teacher's desk. The writer personally knows of the vicious attacks made upon the so-called *"malignant Bibleites."* Great dailies, even editorially, have stooped to the lowest vituperation. Those who were trying to honor their Master were caricatured as being actuated by a spirit foreign to Him. Quite the reverse is true. Those of His professed followers, and there are many of them, who recognize all faiths equally, are neither fully Christian nor fully American. Such a tolerance would destroy both our Christianity and our Christian nation.

Now for the battle in the senate. Our opponents tell us there is no chance for the bill to pass; and that, if it should pass, the Governor would not sign it. We do not believe either statement.

The majority of the people of Ohio want the Bible in the schools. This majority is largely Protestant. Protestants can generally be counted on to divide; our opponents can always be counted on to unite. Protestants often divide on little things; our opponents unite on the big thing they want. With a great victory for Americanism against un-Americanism just in sight, the Protestant forces of the state should rally to the support of the senate and the Governor.

The reader may have been neutral thus far. You cannot afford to be so any longer. Now is the time to be either for or against this, the greatest moral measure before the Ohio legislature. The bill is mandatory for the reading of God's Word in the public schools; but it also gives a legal recognition to week-day Bible instruction.

If the present bill becomes a law, the Bible of the nation will have an equal standing in the schools of Ohio with the three R's; and with so-called "educational frills" that are now compulsory in the school curriculum. *If you think the Book deserves such recognition, fall into line with the patriots who are fighting valiantly both within and without the legislature.*

Nine states in recent years have passed such a measure. Shall Ohio be the tenth? That depends upon you and me, who profess to believe that the Bible has a definite place in the schools of the nation.

C. McLeod Smith, General Superintendent of The National Reform Association.

OUTLOOK

OUR PRESIDENT INVOKES THE HELP OF GOD

When Chief Justice Taft administered the oath to President Calvin Coolidge, on March 4, 1925, he followed the example of that grand old patriarch, Colonel John Coolidge, and pledged the President to obedience to the divine King, by using the words, "So help you God."

This is the third time in American history, according to the record, that the President of the United States has taken the oath in this form. The first occasion was the inauguration of George Washington. The second was when the oath was administered to Calvin Coolidge in his father's little parlor immediately following the death of the lamented Harding; and the third time was at the front of the capitol, in the gaze of tens of thousands and with millions of President Coolidge's fellow citizens receiving the words by radio.

Probably no one thing which could have occurred on that day, would have given a finer inspiration and a more magnificent encouragement to the Christian citizenship of this land.

And it is not irreverent, to assume that no words which could have been uttered could have brought a more certain approval from the Lord of all.

Calvin Coolidge is God's minister in the State, and—we may be permitted to judge—he is God's chief civil minister on the face of this earth. And, in his civil capacity, this man vows himself to God.

So National Reform is marching on to high places. The old fathers of this movement used to beseech that this form of the oath might be used. But they asked in vain. From a Godly home in Vermont, has come a man who restores the glory and the reverence of our early history, and whose obedience to the divine command may win a benediction and a blessing.

RIGHT IS MIGHT

It is just as well for bosses and partisans to make fewer predictions. Then their average of fulfillment may be higher.

In Ohio, the bosses and their partisans stated that the Bible bill before the legislature was a K. K. K. bill. When it was defeated in the house of representatives by a trick, they said it was killed as dead as old King Tut. When it was revived and its consideration compelled, they said that the leaders and the majority had been induced to knuckle to the "Bibleite" minority; and, when it was to come up for a vote, some of them said that the weakness of the K. K. K. would be demonstrated by the loss of the bill.

The mandatory bill for the reading of the Bible in the public schools of Ohio passed through the house of representatives on Thursday the 26th day of February, by a vote of 80 to 40!

If the bosses and other partisans can find any vindication of their statement or any fulfillment of their prediction in the event, they ought to point out the fact to the public.

We do not say that the final vote was a test of K. K. K. strength in the state; but, if it were a test—as stated by the bosses, then the K. K. K. has twice as much strength in the house of representatives as all other people put together. And that conclusion is one which the bosses would not be willing to admit, even to be consistent with their own previous statement.

SUN YAT SEN, CHRISTIAN PRESIDENT OF CHINA

The first president of China is dead. Sun Yat Sen, after twenty years of tribulation, has passed from the republic which he helped to establish.

It was Sun Yat Sen, the student, who gathered strength and inspiration in a Christian democracy to carry forward the revolution which cast out the Manchus and established, in name at any rate, a rule of the people in China.

It is not too early to place an estimate upon his work, although many of its details are clouded in obscurity and must always remain so. His was but the first of many steps which must be taken.

National spirit in China is but a rope of sand. So he had to deal with a problem unlike anything ever known before by revolutionary leaders. The old imperial system rested in favor and graft, and was maintained—so far as official authority was concerned—by the purchase of place from small official to high official, each one of whom supported the authority of the one above him, in order to make sure of the subordination to himself of those beneath him. The viceroy bought his place directly or indirectly from the emperor. The tax collectors bought their places directly or indirectly from the viceroy.

In order to take the first step toward the enfranchisement of China from age long tyrannies, it was essential to overthrow the Manchu power. Dr. Sun Yat Sen was the inspiration of this movement. He realized that chaos must follow; but out of chaos, in one generation or more, orderly government would grow. He could not have been a thoughtful reader of history, if he did not know that old things would die away only as old people should die away—and that new things would have to come with new thoughts. Soon after the revolution, rival military leaders arose, and all political power in China, since Dr. Sun Yat Sen fled for his life, has been dependent upon military skill or strength.

He did his part of the real work. Repeatedly he was condemned and his life was sought; but he evaded his pursuers and died at last in comparative peace.

Best of all, he died in the Christian faith. In his last moment must have come to him the thought that he had done his part in a work of redemption. It was not possible for him to see with human vision, a federated China held together by a national spirit, and animated by a mighty Christian faith, influencing if not controlling all Asia by her might of man power and leadership; but to the vision of the Spirit all of this might have been plain, for it is one of the probabilities under Divine blessing.

THE VASSAR LADY AND JUDY O'GRADY

Vassar says, "Allow the girl students to smoke if they want to. It is not fair to make any sort of regulations which shall restrain personal liberty."

And now watch the effect of the unlimited exercise of personal liberty. Vassar is in New York State; and so is the workhouse for women, located at Albany. And the workhouse officials say that they will not restrain women convicts from smoking, so long as the Vassar girls are permitted to smoke at their school.

Both are select institutions to which girls and women are sent.

And this is the way society demoralizes itself by taking an evil example as its justification for more evil.

POLITICS AT THEIR WORST

Mr. T. E. Lunsford of Gallipolis, Ohio, makes a point concerning trickery in legislation, which ought to have the attention of all American citizens.

It will be recalled by readers of THE CHRISTIAN STATESMAN that, on Tuesday, the 17th of February, 1925, the house of representatives of the Ohio legislature was misled by a most despicable bit of deceit, into killing the mandatory bill for Bible reading in the public schools. This is the history of that case:

Representative Ross P. Buchanan introduced a mandatory bill in behalf of The National Reform Association. It went to the schools committee of the house. There a satisfactory substitute was offered and carried through the committee, and subsequently it was approved by the reference committee of the house, with Tuesday, February 17, fixed as the special time for consideration. When the matter was called, a bill was offered from the floor as a substitute. This bill was unsatisfactory to the proponents of a mandatory law. In a parliamentary sense the substitute was an amendment, and Mrs. J. C. Ott, an opponent of the mandatory law, moved to lay the amendment on the table. Mr. Buchanan and others sought to get recognition to show the legislative consequences of carrying this vote; but they could not gain the floor. The friends of a mandatory law voted to lay the amendment on the table, and the speaker ruled that this carried the original bill off the calendar. Protests and appeals were unavailing. The representatives did not have an opportunity to vote on the merits of the case; they did not have opportunity to express the will of their constituency; they were deprived of their right to vote for the glory of God and the welfare of the youth of the land. All by a trick.

Commenting upon this case, Mr. Lunsford says that it "is as reprehensible as if tear bombs and shot guns had been used," to prevent the house from taking free and intelligent action.

This particular matter is of more importance than the immediate case in which it is so signally illustrated. The whole self-respecting, law-abiding people of the United States ought to rouse themselves to make an emphatic and effective protest against legislation by trickery. Legislators are selected because of the qualification they have in judgment and loyalty, including their willingness to vote the known views of their constituency upon questions of public moment. This does not mean that the legislator sacrifices all personal right of decision, but it does mean that the views of his constituency on current questions are a part of his own political campaign. This issue of the Bible for the public schools has been before the people for some time; and no constituency voted for its representatives in ignorance of the fact that the question would come before the legislature. Whether for or against, the members of the house did not have opportunity to express either their own views or the known views of their constituency; because, by trickery, they were deprived of the opportunity to vote.

That sort of thing must stop in the United States, or we shall have government by deceit and cunning—government by tear bombs and shot guns—instead of government by intelligence and conscience.

We want the confidence of the citizenry in time of peace as well as patriotic enthusiasm in time of war for the safety of the country. In order to have this confidence, government must act upon its honor and in submission to the Divine Ruler of nations.

JEW OR AMERICAN?

The most powerful figure in Jewry in the United States is Louis Marshall. He is a lawyer of great ability, possessing large wealth and influence, and able to move the intelligence and the ambition of leading figures in his race to high aims—or to possibly sinister purpose. In a recent address, Mr. Marshall counselled the Jews to keep their own racial identity in America. He does not believe in the melting pot. He wants them to hold to the characteristics imparted to them by the customs in their native lands, and by their race and ancestry.

Up to a certain point this might be good advice. The Jew ought to hold to his religion if he believe in it. He ought to hold to the virtues of his race. He ought to retain these things, unashamed before the whole world, because there is glory enough in his history to justify him, if he still have faith in the religion of his fathers. But there is a growing consciousness on the part of the American people, that the Jew holds his identity largely for materialistic reasons. He wants for his race all the advantages of an assimilation with other people of this country; but he wants, also, the special advantages which he claims for his race as a racial bloc. He is an American in his acknowledgment of privilege, but too often he is not an American in his recognition of responsibility. We do not say this upon our authority, so much as upon the authority of eminent Jewish teachers—rabbis and lawyers—whose words of warning have been given to the world within the year past.

Mr. Marshall is offering dangerous advice. It stimulates the crafty among his people. And surely they need no stimulant. Besides, his counsel—carried into practice—confuses the issue. If the Jew is to keep himself apart, with an insistence upon the recognition of his racial or national bloc, he can not avoid certain bloc oppositions. And, when the oppositions become apparent, he cries out against them as an invasion of his rights as an American citizen. Mr. Marshall travels in an evil circle for his people. If they hold themselves as a nation within a nation, they will be under criticism as a separate and alien body; and they will have no right to cry persecution when the inevitable consequences shall follow.

The Jew can not have it both ways. He must be first Jew, or first American.

THE BATTLE FOR THE RIGHT IN INDIANA

The noble fight which the Godly men and women of Indiana are making, must not be overlooked because of the intensity of campaigns in other states for the reading of the Bible in the public schools.

In the great State of Indiana tens of thousands of loyal and courageous citizens are marching, with a faith that is unafraid and a zeal that is resistless, toward the great goal of religious training for all the youth of the commonwealth.

Recently the state senate defeated the bill for daily Bible reading in the public schools. Later, the house of representatives of the Indiana legislature passed a measure which makes mandatory provision, but with such reservations in behalf of conscientious objectors, that it is believed the measure may pass the senate.

A word of cheer and God-speed to the Christian leaders in the Indiana legislature and to their Christian constituents!

If they would save the state, they must save the youth; if they would save the youth, they must train it in the fear and admonition of the Lord.

GOVERNOR PINCHOT UPHOLDS LAW

Governor Gifford Pinchot of Pennsylvania, backed by the W. C. T. U., by Bible classes and the Protestant church in general, and by the ethical forces of society, has been making a brave fight to get adequate legislation from the legislature of his commonwealth, for the enforcement of the Volstead Act and the support of the Eighteenth Amendment.

In a great message to the legislative body, he gave irresistible argument. Upon reading it one is astonished at the portrayal of existing conditions and the need for remedy; and equally amazed that such a clear and courageous showing could have been followed by delays or reluctances on the part of the lawmaking body. At this writing, it is not certain what the legislature will do; but something else is certain—if the lawmakers of the commonwealth of Pennsylvania do not support their brave Governor in this mighty conflict, they are casting a stain upon the fame of their state, and they are working irreparable injury to its business interests and to all its people. If they continue the course which Governor Pinchot shows as resting upon the state, they will be responsible to God for a sin against the public right. This is what Governor Pinchot told the legislative body in his message demanding a law enforcement bill:

> Respect for law lies at the heart of all good citizenship, of civilization, of safety for persons, and safety for property. The Constitution is openly defied in Pennsylvania. It must be vindicated. That is the issue before us.
>
> That issue is the greatest moral issue which now confronts the people of Pennsylvania and of the United States. On the one side is gathered every evil force within this Commonwealth. On the other are all the churches, all the organizations of women, all the defenders of law and order—in a word, every kind that stands for righteousness in Pennsylvania is behind this bill, and behind them all the Constitution of the United States. With which side will you stand?

THE RELIGION OF WASHINGTON

The old dispute as to whether George Washington was a Christian or not, was revived with intensity in February last. Assertion and contradiction concerning details of real or supposed truth went back and forth in streams; and nearly everybody remained in his own mental position, after the floods had subsided.

But, occasionally, something of fact or humor was developed. And the best instance of the latter appears in an atheistic journal, which quotes Mr. John A. Stewart of New York, who is engaged in an effort to submerge the myths about the father of his country. With much glee, this atheistic magazine says that Stewart tells of profanity by George Washington in his criticism of General Lee. Of course, to the atheistic mind, this is proof of Washington's infidelity; but in the same issue of the magazine is a quotation from Stewart, in which the author declares that George Washington—in spite of his profanity—"was deeply religious."

The infidels prove the charge. They may fail to offer convincing evidence that Washington was profane, but, from their choice author on this question, they find that, "despite his profanity, George Washington was a religious man."

And with this general fact the general public can be well content. There may be some doubt—for the evidences are not at all sufficient—of Washington's casual lapse into swearing. But there is not any doubt whatever of the great fact that, in his general life and in all his predominating characteristics, he was a reverent, God-fearing man. His whole life history and the immortal documents which came from

his pen are the answer to every question as to Washington's deep religious feeling, and are a rebuke to every one who doubts that feeling and its reverent expression.

CHURCH AFFILIATION AND CHRISTIAN DUTY IN CONGRESS

An assumedly careful canvass, with authentic conclusion, has been made of the House and Senate at Washington, to determine the church affiliations of members and senators.

As printed in the clip sheet of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, it shows as follows:

	House	Senate
Methodist	90	27
Episcopal	57	22
Presbyterian	63	11
Baptist	48	5
Congregational	32	6
Christian Disciples	21	1
Lutheran	17	2
Quaker	3	1
Un. Brethren	2	0
Reformed	3	0
Mennonite	1	0
Mormon	1	2
Universalist	2	0
Unitarian	4	2
Christian Science	1	0
Roman Catholic	32	4
Hebrew	8	0
Protestant	7	0
None	35	10
Vacancies	1	0
Unknown	7	3
Total	435	96

It is thus manifest that the majority in each House of Congress is composed of members of the church evangelical, and that a still larger majority is Protestant. Christian Science has but one; the Roman Catholic church, thirty-six; the Mormon church, three; the Jews eight; and there are unknown (including a vacancy and men of no church attachment) only a total of fifty-six.

That is all splendidly comforting in its statistical showing. And the nation is to be congratulated upon the fact that the church of God and the Protestant bodies and the Nordic race have such a strong predominance in numbers.

The character of our Congress stimulates a hope far beyond the statistics and far beyond the immediate realm of church membership. The Government of the United States is more and more being administered by God's servants in the State. Public officials are His ministers. No Christian can question this. Our Lord on high is the Ruler of nations as well as the Saviour of men. And, when any citizen goes into public office, he ought to go there to serve as a minister of the King.

This is the next mighty step in the regeneration of the world. In the half century just past, the Church has reached out to the remotest isles of the sea with her missionary enterprise to obey the divine command and to carry the message to all nations, kindred, tongues, and people. Through her membership and the influence of the Gospel upon them, the Church must reach out now to effect the conversion of governments to the recognition of the rightful and the sole authority of our Lord as Governor among the nations.

This is no suggestion of union of Church and State. It is but the inevitable logic of the fact, accepted by all Christians, that Jesus Christ is King of kings and Lord of lords—Ruler over all. As this is true, then every legislator as well as every other public official owes a supreme submission to Him. And, now that the legislative branch of the Government is so completely dominated in numbers by the people who have been redeemed by our Saviour, it is their bounden duty to render service to Him as King.

OFFICE IN HIS WIFE'S NAME

Never was anything in comic opera or farce, more amusing, not to say absurd, than the gubernatorial situation in Texas.

Governor Jim Ferguson was impeached in 1917. It had been charged, and seemingly it was proved to the satisfaction of the state senate of Texas, that some of his practices in granting pardons and in handling the public funds had been wrong.

He is a rich man, a shrewd organizer and a whirlwind on the stump. Besides, he is a Democrat. Without this last named qualification he might not be very important in Texas. After he had been stripped of his office by the impeachment decision, he sought a United States senatorship—on the ground that, as the senatorship was not a state office, his impeachment did not disqualify him. He failed in this.

Then all his friends rallied around the Ferguson family and put Ma Ferguson up for the governorship. Her opponent was a Republican, backed by the Klan. And this latter support scared away even the negroes from the Republican party. Texas did not want a woman governor—even the women refused to vote for her. But many of the Democrats, who call every Republican a "Yank" therefore to be hated, plus the negroes—who may like Republicans but are afraid of Klansmen—overwhelmed the anti-feminine sentiment and blotted out temporarily the rather lurid record of the Ferguson politics.

So Ma Ferguson goes into office by legal right. But it is said that Jim Ferguson is the actual governor. He sits at the capitol of Texas and expresses Ma's opinion to all comers, probably without consultation with Ma. The lady governor might have toothache or a sore throat, and therefore could not attend upon the office. But Jim Ferguson is there in good health and spirits.

We have heard of holding property in your wife's name; and not infrequently that is the way some men have their affiliation with the church. But this is the first time in American political life that any man has held a governorship in his wife's name.

AND THERE IS NO PEACE

All the high hopes which the world entertained of peace by protocol, have been dissipated.

It will be recalled that, at a conference called to meet at Geneva several months ago—from which the United States was tragically absent—, the powers agreed, tentatively, upon a protocol by which all signatory powers were bound to arbitration before making war.

Ramsay MacDonald was the British premier. He led in the movement for the protocol. His plans seemed so strongly intrenched in British acceptance and so strongly carried by British leadership, that it would become effective even though our nation had been left out. In passing, it may be remarked that, if the United States had been officially present and had given her assent, the agreement would have become binding upon the leading nations of the world; for there was no strong opposing sentiment at the time.

But with the delays which ensued and with the coming into power of the Tory ministry, the whole strength of the plan has been disintegrated, and in the early part of March 1925, it was finally and forever dismissed by British repudiation adopted by Stanley Baldwin, the Tory premier.

So goes another of the hopes of the world broken upon the rocks of political jealousies.

BAD TEMPER AND BAD TASTE IN JOURNALISM

The leading newspaper in the city of Columbus, capital of Ohio, says that the campaign before the legislature of Ohio, for the mandatory Bible bill, has been led by a "hireling shepherd" from another state.

There can be no question that reference is thereby made to the General Superintendent or the General Secretary of The National Reform Association.

The newspaper merely exhibits its own ignorance and its own lack of good taste in making any such reference.

Rev. C. McLeod Smith, D.D., General Superintendent of The National Reform Association, has registered under the law of Ohio as being the legislative lobbyist for The National Reform Association. He is a resident of Ohio, and he has given many years of high service to his state. Until January 1, 1925, he had been for several years Executive Secretary of the Council of Churches in the city of Toledo. He is the same kind of a "shepherd" now that he has been through his whole career. And he works not as a "hireling," but as a Christian leader, devoted to the cause of the Master.

Rev. James S. McGaw, D.D., is General Secretary of The National Reform Association and his service goes to every state of the Union. Again and again he has been called into Ohio, particularly to lead campaigns of this character.

The National Reform Association was organized in the State of Ohio in 1863! Surely its general officers can scarcely be called "hireling shepherds from another state" when they continue the work "For Christ and Country" in Ohio, where crusades for righteousness have been conducted by the Association every year for nearly two-thirds of a century. The *Ohio State Journal* is ignorant of these facts or it willfully ignores them. But, in any event, its use of such language as "hireling shepherd" is in very bad taste.

But if one wanted to turn a point of ridicule, it could be done without any heavy effort. The National Reform Association has had among its speakers both of the present senators from the State of Ohio, Hon. Frank B. Willis and Hon. Simeon D. Fess, and they have both spoken from its platforms in other states than Ohio. By their work, they have conferred a great help upon this country. Both these distinguished men have been greeted by magnificent congregations, assembled at the call of The National Reform Association to hear words of admonition and wisdom from two residents of Ohio. Nobody thought of calling them "hireling shepherds." All the good citizens who heard them, were grateful for the opportunity. No amount of money could have repaid these men for the service which they rendered to God and country.

Surely, if it is right for Ohio men to give their help in other states, it is equally right for other national figures to give their help in Ohio.

THE BOY WHO WOULDN'T SELL RUM

The cherry tree story about George Washington may be poppycock; but this one about Coolidge is bigger and it is true.

Colonel John Coolidge thought of putting his boy in the village drug store as a clerk and a prospective pharmacist. But when young Cal found that a part of the business of the small establishment was to dispense whisky, up went his head in defiant rejection.

So he went to Amherst. And so we have a President of the United States from Plymouth, Vermont.

PROTESTANT DEFENSE IN EUROPE

The Protestant churches of Europe are now compelled to make an effort at self-defense.

From the ecclesiastical standpoint, the Roman Catholic church won the major profits of the War.

This would not be so much of an injury, if ecclesiastical authority were the sole power at which the church is aiming. In the centuries which have followed the Reformation, and particularly in the years since evangelical churches have been lifting the souls of men out of the old shackles of superstition even in Catholic countries, there is said to be a considerable change in the character of public teaching by the Church of Rome. It does not make such bitter opposition to the reading of the Bible by the commonalty; it gives greater deference to Christ the Saviour and King, and less to the formalities and to the recognition of the Holy Father and the Virgin as the objects of supreme worship. In the necessary attritions which come with contacts and movements, such change would be inevitable in this age of intelligence.

But the danger which looms large upon the European sky, is that the Church of Rome, in widening its religious teachings and strengthening its ecclesiastical authority, is also gaining political vantage ground, from which it cannot be dislodged without calamitous conflict.

Whatever may be the suave appearance, all students and observers know that the deep purpose of the Church of Rome has never changed. Her basic teaching has not changed. Her very claim does not permit a change, without a renunciation of the very basis of her existence. And it is the menace of Catholic political power, of which the nations must take cognizance.

But the Protestant churches have a distinct problem of their own. They are poorly equipped with the resources to carry forward even the necessary work of defense of their own. By some means, the Church of Rome has been able to finance tremendous enterprises of upbuilding in Catholic lands like Italy, and of invasion in Protestant lands like Germany.

In many a place, the struggling Protestant church finds difficulty in maintaining its place of worship and in carrying forward its teaching among the youth; while in just such places the Catholic clergy has ample support of finance and of political influence.

This grave matter is brought to the attention of American Protestants by the Federal Council of the Churches of Christ in America. Dr. Adolph Keller, who is secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, is giving the facts in a most temperate but most challenging way. His appeals for recognition of the Protestant war of defense in Europe, are as appealing as any that ever came up from any missionary field on the face of the earth. If Protestantism is to be overwhelmed in Europe, then there is to be no peace in Europe. And, if there is to be no peace in Europe, the world is to be kept in conflict.

American Protestants owe it to their Lord to sustain, both by sympathy and by practical help, their struggling brothers across the seas; and they owe it to their own material security to maintain the now established lines of Protestant resistance against Roman Catholic aggression—lest the political aspirations of Rome shall lead it into the making of aggressive conflict.

And helping our Protestant brethren in Europe may stimulate us to help ourselves here at home. We are allowing the Protestant ideals to be attacked by a thousand agancies of bigotry and greed. We ought to help Europe and to be on guard in the United States.

SAD MEMORIES AND REVERENT HOPE

The inauguration of Calvin Coolidge, the President, on March 4, 1925, brings a cut-back moving picture of Washington with its crowd and its show four years ago, when Warren G. Harding was inducted into the high office; but it brings, too, another picture which moves through tragic measures, and closes in a fade-out, with a line of gloomy cypresses against the darkening sky.

Of that great company of the nation's successful leaders gathered there March 4, 1921, the chief figure and many of the others have passed from earth and its activities. No such other sweeping has been made by the scythe of death, among our leaders and lawmakers, in any other peaceful period of our history. Warren G. Harding lived only a little more than two years after his inauguration. He went in as the very embodiment of robust physical health, with buoyant spirits, acclaimed by the millions of his countrymen, surrounded by hosts of adulating friends; and he passed away in grief, even though his passing was in personal glory. His friends had betrayed him; the hosts were changing their acclaim from one of joy and admiration to one of indignant criticism of the public scandals; his health had been breaking under the strain; and his mighty heart had changed its throb of power and of hope to a fluttering of disappointment and humiliation. But one thing irradiates the closing of the Harding life, and this is so splendid that it sanctifies his memory for all time to come. In that last dark year, Warren G. Harding lost confidence in men and gained confidence in the Divine Power. Grieved by the knowledge that his friendship had been abused, tortured by anxiety for the public welfare, and humble in the consciousness of his own and all other human limitations, he turned—and asked his nation to turn—to God, for counsel and for preservation from evils within and dangers without.

Mrs. Harding died of a broken heart. They had no children. And so the family of Warren G. Harding, President, the greatest of earth's rulers four years ago, is now extinct.

Two of his Cabinet passed out of office in disgrace; another has been discredited; five of the leaders of his party in the Senate have died, two of them strangely and prematurely.

The whole thing makes a somber picture. In viewing it, one is sharply reminded of the fleetingness of earthly glories. Never before in the history of the United States, did any administration enter upon its authority with more pomp and popularity; never before was there so much acclaim; never before was there greater assurance of life and perpetuity of purpose and fine achievement. And death and disaster have blotted out the pride and the power, the joy and the expectation.

Again we are admonished that the enduring authority and the lasting glory are beyond the reach of earthly tribulation. No death can shake this power; no dishonor can dim this glory. The Divine Ruler sits upon His throne. He is Governor among the nations. Looking to Him with humble submission but with absolute trust— with acceptance of faith and obedience of action—the nation is preserved, no matter what the earthly calamities; and the soul of the Christian citizen is comforted with the eternal assurance that God is in His heaven and all is right with the nation.

Let us take admonition and comfort.

Warren G. Harding, almost in the hour of his passing away, made his confession of the Divine authority over nations.

Calvin Coolidge came into office with a covenant to God upon his lips.

It is a prophecy.

Public Confidence in Calvin Coolidge

By Isaac Snyder

Ordinarily, any party would have been destroyed which had to carry the odium of the brazen banditry in the Teapot Dome affair.

And, beyond any ordinary calculation of chances, a party would have been condemned to the deepest of the deep limbos, which had to carry the unspeakable atrocities perpetrated by Colonel Forbes and his associated villains, in robbing the Government and crucifying the veterans of the War.

Why is it that the Republican party, carrying the burden of these two immeasurable scandals, was able to retain its power by an overwhelming majority in the election of 1924?

The answer is found in Calvin Coolidge.

I am not one who derided Warren G. Harding during life, and certainly I am not one who would reflect upon that lovable man's memory after he has gone. At the worst, we are merely to conclude that he was the victim of his own trust in his party and in his friends. He wanted to give a good administration; and, in such respects as his desire failed, the original responsibility rested upon other shoulders than his own. But it is a fair assumption that Mr. Harding could not have been re-elected had he lived to get the nomination for a second term—not because of any disbelief in his purpose nor in the vigor of his character, but because it would have been impossible for his most enthusiastic advocates to disassociate him in the public mind from the frightful crimes against the public welfare, which were being committed by men whom he had chosen for powerful place in the administration. Calvin Coolidge came before the people without a blemish. They believed in his integrity; and they believed in his native shrewdness. In all history there is not a more extraordinary case of selection to office, solely by public faith. Not even in the divinely appointed election of Abraham Lincoln, do we find such an outreach of blind confidence on the part of the voting masses. Lincoln was known. Calvin was a mystery —except to the eye of faith. And how well this composed, honest man has vindicated the judgment of the voters! He has been in office considerably less than two years; and already his moral sturdiness has made him the nation's leader, to whom we look with growing hope for the restoration of official integrity, the triumph of law observance, and the ending of wild extravagance in public expenditures.

I do not know whether Mr. Coolidge is as lovable a man to his friends as was Mr. Harding. But he inspires unlimited confidence. In that respect, he is like one man of forty years ago.

As an individual, Calvin Coolidge is almost the exact opposite of Grover Cleveland. That great Democratic President was loquacious, very self-assertive, strongly social, prodigious in physical bulk, and a good deal of a man's man in his times of relaxation. Calvin Coolidge is half the physical weight of Cleveland, and one-tenth as talkative. He is very retiring in manners and is utterly lacking in any arrogance of self-assertiveness.

But these two men, Grover Cleveland and Calvin Coolidge, are alike in one great particular—that of possessing an unbending will. They are alike in

their demand for integrity in public service. They are alike in their respect for law and its orderly process. They are alike in their demonstration that public office is a sacred trust held in behalf of the whole people. And history will record that they are amazingly alike in their defiance of Congress, when Congress seemed to be going in an anti-Cleveland or in an anti-Coolidge direction.

Readers of THE CHRISTIAN STATESMAN will recall that I have never admitted Calvin Coolidge as my original first choice for the presidency. But there are divine appointments which show how feeble that poor little wisdom is. President Coolidge is proceeding under that divine appointment to render a service for Christ and country, so momentous that every Christian in this day should support him; and all Christian generations to follow should be grateful for the dispensation which brought him to the office of Chief Executive.

RESIGNATION OF PUBLICATION COMMITTEE CHAIRMAN

Owing to the need of taking Mrs. Cannon to another climate, Mr. Frank J. Cannon has resigned as Chairman of the Publication Committee of The National Reform Association and as Managing Editor for the committee. The resignation was presented at the February meeting of the Board of Directors, with the request that it be accepted to take effect immediately or, at the latest, on March 20.

The Committee on Publication had considered the matter very carefully and it had passed a resolution requesting the Board to appoint a committee to confer with Mr. Cannon to see in what way his writings and other service might be continued for the Association.

The resignation was accepted to take effect March 20; and the committee, consisting of President Thomas D. Edgar, Editor-in-Chief Richard Cameron Wylie, General Superintendent C. McLeod Smith, General Secretary James S. McGaw, and Dr. James M. McQuilkin, as chairman, was appointed to confer and negotiate.

Tentative plans have been made and after long conference the committee has made a suggestion to Mr. Cannon; and at the present time, March 14, it is under consideration.

* * * * *

To hundreds of thousands of National Reform adherents and friends before whom he has had the honor of appearing in public meetings and to whom he has written through the pages of THE CHRISTIAN STATESMAN, Mr. Cannon presents his grateful acknowledgments; and to the support of National Reform principles he urges their continued loyalty. This institution was founded for the purpose of proclaiming the Gospel of Jesus Christ the King, to the institutions of this world. Since the inception of the National Reform Movement in 1863, there has been a marvelous change in the view taken by civil government and its high officials upon this subject.

Many of the great leaders of today are open in their declaration, that civil government and business and all the institutions of organized life must come into accord with the principles of Jesus Christ, if they would be preserved and blessed.

So the mission of the Association goes on enlarging, and its appeal finds an answer in millions of hearts.

And the mighty message of The National Reform Assosciation, so faithfully and patiently promulgated throughout the years, is now reverberating until soon it will fill the whole earth.

The People's Business

By James Ellington Mason

Brigadier-General Mitchell has been demoted because of his brutal candor. But that demotion is a badge of honor before the American people.

Brigadier-General Mitchell of the Air Service, is thoroughly vindicated by the investigation. So the chairman of the House Aircraft Committee states in a public utterance. Let us be glad that the cover has been ripped off. Every intelligent person in this country who has made any sufficient research, has been aware for some time past that our aircraft service in toto was suffering from serious deficiencies in equipment and personnel.

We are the fifth nation of the world in the possession of modern aircraft.

It has been sufficiently proved, that the most prodigious and costly of battleships can be put out of commission by an attack from the air; and that anti-aircraft guns are almost useless in withstanding attack.

Three other nations are striving for supremacy in the air. At least one of them has real or fancied cause of antagonism toward the United States, and looks with envious eye toward some of our possessions.

All these things are known; and yet the facts were being covered by bureaucratic methods which would have kept the truth from the public mind.

Brigadier-General Mitchell performed a great service. He called attention to the miserable defects. He compelled us to realize that our $400,000,000 of expenditure in five years has been scattered in such a way as to produce absurdly meager results.

Brigadier-General Mitchell has been demoted because of his brutal candor.

But that demotion is a badge of honor before the American people.

Exactly what we need in the conduct of public affairs, is a cleansing and healing candor, even though it may be called "brutal" by some super-sensitive people. After all, "it is the galled jade that winces."

* * * * *

The 68th Congress has adjourned, and no action has been taken to carry out the Harding-Coolidge-Republican party policy and pledge for our participation in the World Court.

Such a blocking of a great purpose compels American citizens to ask themselves some serious questions concerning machine government in the upper branch of Congress.

Here was a measure which very few of its opponents dared to debate in public. Here was a forward step approved by the judgment and conscience of the American people. Here was a protocol approved in terms expressive of enthusiastic approval by the Republican national convention. Here was a security for world peace, advocated in most moving terms by Warren G. Harding just before his death; and pressed with all his zeal by President Calvin Coolidge.

And it is defeated by mere mechanical trickery. By juggling other questions to the fore—wastage of time in paltry and inutile discussions—the irreconcilables have been able to delay, if not to destroy, this mighty project.

I do not need to recite again through the pages of The Christian Statesman the facts pertaining to the formation of the World Court. Suffice it to say that the idea is of American origin; and it has been approved by nearly every great statesman in our country during six years past.

That it can be postponed or defeated, is an admonition to the American people that, when littleness is vested with power, it uses its opportunity to nibble big things into fragments.

* * * * *

In the election of 1924, the people of this country gave to the Republican party, a clear mandate. It was: To follow Coolidge. But it was too much to hope for—that the mandate would be observed by the very men who were its beneficiaries as well as its responsible administrators.

Charles B. Warren, selected by President Coolidge as the legal advisor of the Administration, has been rejected by the Senate, and with such contumelious utterances and vindictiveness as to make the breach one of personal aggravation. In this latter aspect, it is more serious than the mere difference of official opinion.

I note that THE CHRISTIAN STATESMAN leaves the question quite open for individual judgment as to whether the President ought to be permitted to name his Cabinet officers, without any real right of approval or disapproval on the part of the Senate. I have no such neutrality of mental attitude. It is true that the Constitution requires the submission of the appointments for confirmation by the Senate. But one will look in vain for any evidence that the makers of the Constitution intended that the personal feelings, the whims, the political prejudices, or even the personal judgment of senators, should be set up against the deliberate judgment of the President of the United States in a matter of this kind. The purpose of this investment of authority in the Senate was clear. Our fathers were fearful of tyranny and were desirous of maintaining balances of power between the several departments of government. The occasion for the fear and the guardianship has passed away, so far as presidential appointment to cabinet office is concerned. We do indeed doubt that the Senate is as good a judge as the President. Albert Fall was a Senate selection to the Cabinet. The senators knew Mr. Fall and they knew him well —or ill; and they approved him vociferously. The senators did not know Mr. Warren; and they rejected him. So, taking some recent cases as indication, I think I am justified in assuming that the people of this country are safer if they rely upon Calvin Coolidge than if they rely upon Senate suggestions or Senate rejections to Cabinet places.

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Some of the significant figures in the oil inquiry have told the people all that the people need to know. These significant figures have fled from this country and are in concealment; or if in this country, they refuse to testify.

A plainer confession of guilt or guilty knowledge could not be made.

They may escape adverse judgment in a court; but they cannot escape the popular verdict. The people of the United States are wearied of the looting; they are indignant at the betrayal; and they will hold in contempt for a generation the men, whether convicted by a jury or convicted by their own confession, who participated in one of the most atrocious steals of all history.

If Secretary Mellon keeps on with his tax reductions, the country will be able to carry itself as well as the whole of Europe.

Only one time in ten years does the Vice-President have opportunity to cast an important vote; and Dawes slipped his chance. Maybe he was lucky at that.

Religion and the State

The Duty of Public Officials to be God's Ministers in the State

Does the State belong to God? No Christian can answer this question in any way except by an unqualified affirmation.

If government does not belong to our Lord, then the world does not belong to Him. He is Ruler over all, or His authority is not omnipotent.

As government belongs to the King of kings and the Lord of lords, then it follows, as a certainty, that the men who administer the functions of government are as truly ministers of God in the State, as the ordained and qualified and consecrated preachers are ministers of God in the Church.

Almost every day, the question is asked by half-spirited believers in the authority of our Lord: "Yes, perhaps, but how are you going to submit the State to Him? I believe it might be right, but I cannot see the way to do it, particularly in this country, with its doctrines of separation of Church and State and its freedom of religion."

In the first place, the inquiry is not logical as the first proposition of a sequence. The first inquiry must be, "Does civil government belong to our Lord?"

The answer to that question governs any question, any assertion, which follows. As the answer is affirmative, then the principle must be established in the life of the world for its own safety. A world in rebellion is a world in danger.

Following this, we are confronted by the same situation which meets the man who is brought to recognize that Jesus Christ is His Saviour, but who does not know how to come to the Master. Millions of people can give to him the answer: first, believing, then confessing, then repenting, and then receiving the power of our Lord unto salvation. The nation which repents and confesses its sins, and accepts and submits, is following exactly the same course, and the only course, to come under the rule of the divine Lord. But by what particular steps shall the nation do that which seems so simple in the case of a man? This is the inquiry upon which so many people finally settle, and where they rest, conscious of the danger and yet unable to go farther in the sequence.

And yet the confusion and the darkness seem of all things absurd in view of the world's experience. Germany was a monarchy. And, by the will of her people, she declared herself a republic. She had formerly received authoritative direction from an emperor. Now she receives her authoritative government from her own people, in an earthly sense.

That change was made by exactly the process which would be required to change this nation from a government under human authority to a government under Divine authority. Let a nation confess itself a creature of our Lord. Let it confess its sins and repent. Let it declare His law as the law of its being; and it can come out from its condition of rebellion and danger, into the glory of His approval and His protection.

By what means shall His law be administered?

Again let us refer to Germany. When she became a republic, she put people into office who believed in the republican idea of government. She did

not place in her high places of authority, men who would be traitorous to the people and who would seek to restore the evil monarchy.

So, when the nation really comes to God, it will put upon guard in places of civil authority only God's men and women.

Will it be perfect then? Not at all. But it will be greatly improved and it will be on the road to further improvement. Democracy is not perfect, but it is better than the former rule of tyranny. The Lord blesses an honest, intelligent, faithful people under the democratic form of government. Surely His blessing will be poured out in richer abundance upon the nation which has submitted to Him its democratic institution, and which is seeking in all its legislation and its administration, to fulfill His holy will.

PAGANS FROM CHRISTIAN HOMES

[*The Baptist*]

It has been discovered by a recent survey that not many college students lose their faith after they enter college. An investigation of several freshman classes in different colleges reveals the fact that eighty per cent of those *entering* college do not believe in prayer, and consider it unnecessary to take God into their plans. Christianity as a working religion they do not take seriously. Many of them, nominally connected with the church and Sunday school before going away to college, had no vital faith in the Christian religion. If this survey can be trusted to indicate the condition of students in general with regard to religion, it proves that religious education must begin with the child, and must be sustained with proper equipment and methods through week days as well as on Sundays.

AMERICA MUST HAVE A KING

[*Christian Observer*]

America needs a King. Her hope is not in her democracy. Her hope is in His sovereignty. It was faith in His sovereignty that gave men courage to found this democracy. Upon our national coinage is stamped the motto: "In God we trust." A few years ago an American President ordered the mints to leave off that motto. Instantly there arose a nation-wide protest, and the President's order was rescinded. The sentiment that lay behind that protest is America's supreme bulwark of security. It is her loyalty to the King of kings. In the day that America forgets her King, in that day will the fair temple of her freedom totter.

Just here lies America's present crisis. Intoxicated with the prosperity and luxury that a bountiful Providence has poured out upon us, multitudes of Americans are drifting away from their moorings, and are living as if there were no God. Millions of our fellow-countrymen never open a Bible, and seldom enter a church. Infidelity is blatantly trumpeting its unbelief through yellow sheets and mercenary magazines. Sensualism is slopping into many homes through much of the current literature. Crime, loose morals and divorces are the result. When men and women repudiate the sceptre of the Divine King, then the wild, destructive passions of human nature run riot. And when the morals of Sodom and Gomorrah prevail, the doom of Sodom and Gomorrah is not far away. Our only hope is the King of Righteousness.

Emphasis should, of course, always be laid on the spiritual side of life; but innumerable evils spring up when Christians neglect what are called secular affairs, leaving them in ungodly hands.—*Dr. Reginald J. Campbell*

Plan to Deport Criminal Aliens

By Junius Channing Quincy

I note, with some satisfaction, that proceedings are being taken to deport aliens who commit crimes in the United States. The practice is not yet suf ficiently extensive; but the vigor with which it is being conducted and the general approval of it encourage the hope that this will become the rule.

No hardship is inflicted upon any worthy person, by the adoption of such a course. If a man come to this land seeking solely material opportunities and without feeling any regard for American ideals or American laws, he does not belong here at all. We may be unable to enter into his innermost consciousness and there detect an insolent thought toward the country; but certainly we can recognize his overt act. And when he engages in willful crime, in the period between his admission and the time when ordinarily he could have achieved legal citizenship, we have indisputable evidence of his unworthiness. The proposition is a general one that criminal aliens should be deported. Let me call attention to some special classes.

First is the man who comes into the country in violation of our immigration laws. As soon as he is detected, he ought to be shipped back promptly to some seaport nearest to his own home town.

Then there is the moonshiner and the bootlegger. Upon the first offending against our Eighteenth Amendment by any alien, he and all the alien members of his family should be deported—without delay and without costly proceeding.

And then, too, there are the white slavers and the bandits. These ought to go; and we ought not to stop upon the order of their going, but to send them away with dispatch and finality.

And, finally, there are the reckless, drunken motorists, aliens who have been here only two or three years but who, in that short time, have acquired from their high wages the money with which to buy a car, without any antecedent physical or mental preparation for its proper use. Some of these get themselves filled up on poison liquor, and then go out to commit murder by motor. All such aliens should be sent back to the conditions which they abhorred at home; because they do not appreciate the higher conditions which they have found in this land of promise. They want everything, but they are ready to give nothing.

In every case, finger prints and Bertillon measurements should be taken, so that once deported, a criminal alien could never return.

This will not entirely cure the crime of this country; but it will make an appreciable reduction in the number of criminals. And in a decade it will have had a very considerable effect upon the mind of the American born. The alien unused to considerable money in his own land and usually obliged to expend the last penny of his income for bare maintenance, frequently goes mad with extravagance and recklessness when he gets into this land of plenty. He sets an example of wild money spending which soon comes to affect the general tone. American born school boys bringing the ideals of industrious thrift and provident family life into their communion with society, are obliged to encounter other boys of their own age—alien—who with less income and no security beyond the income, are profligate money spenders. And in order to keep up with the evil procession our own youthhood becomes extravagant—and even criminal.

Ship the alien criminal out of the country. He burdens society with too heavy a weight of cost.

And when we have rid ourselves of alien criminals, we will find we have more energy to deal with the lessening number of criminals among our native born.

THAT "HIRELING SHEPHERD" TAUNT

It will be of general interest to readers of THE CHRISTIAN STATESMAN in all parts of the country, to read the presentation made by Mr. David M. McFarland, Manager of the Field Work Department of The National Reform Association, concerning the right and duty of this organization to conduct nation-wide campaigns in behalf of Christ and country. The presentation appears in the form of a letter sent to the *Ohio State Journal,* and published in that great newspaper on its editorial page March 2, 1925:

Editor, Ohio State Journal:

In your issue of the 26th of February, you speak editorially of the spokesmen for the mandatory Bible reading bill, as being "led by a hireling shepherd from another state."

As the bill was introduced in behalf of The National Reform Association, it is not an unwarranted assumption that reference was made to the General Superintendent or the General Secretary of this organization.

In the interest of accuracy and justice, permit me to say:

First: Rev. C. McLeod Smith, D.D., is General Superintendent of The National Reform Association. He is a resident of the State of Ohio. For several years and until quite recently, he was executive secretary of the Council of Churches of the city of Toledo. He has served many years in the Christian ministry in Ohio. He is the registered lobbyist of The National Reform Association before the Ohio legislature.

Is a man of his character, experience, motives, and reputation to be assailed as a "hireling shepherd," because he has a part in the leadership of a great movement within his own state, to recognize in the public schools the Word of God which he has been proclaiming as a minister through all his mature life?

Second: If reference is made to Rev. James S. McGaw, D.D., the General Secretary of The National Reform Association, please consider this: Dr. McGaw fills speaking engagements in various states of the Union under the auspices of this organization, presenting those matters which are of interest to the people. In this respect he does exactly what your own distinguished senators, Hon. Frank B. Willis and Simeon D. Fess, have done under the auspices of this Association, to its full satisfaction and to the great benefit of the congregations and audiences before which they have appeared. Both of these eminent Christian gentlemen, senators from the State of Ohio, have been in other states than Ohio, speaking for The National Reform Association upon issues which were current in other states. Shall Dr. McGaw be denounced as a "hireling shepherd" when he has a part in leading a movement for what he believes is righteousness? If so, what shall be said of the Hon. Frank B. Willis and the Hon. Simeon D. Fess, who, under the same auspices, under the same surrounding circumstances, in other states than their own, on Sabbath days and other days, have addressed religious assemblies in behalf of causes which they considered acute in the states where they were speaking? If the answer shall be that a senator has the right to step over state lines but that any other citizen has not, then we have recurred to a darker depth of sectionalism than that which existed in an earlier and a less enlightened time.

The National Reform Association was organized in the State of Ohio in 1863. For nearly 62 years it has conducted a work in that splendid commonwealth. It does not recognize that in morals there are any barriers made by state lines. Its principles are national, its publications and addresses are national.

Finally, may I be permitted to question the good taste of an editorial in a great newspaper like the *Ohio State Journal* (which goes outside of the borders of Ohio with its instruction in culture, ethics, and politics) in speaking of other advisors and instructors as being "hireling shepherds?"

DAVID M. MCFARLAND,
Manager Field Work Department, The National Reform Association, Pittsburgh, Pa.

A Message of Hope

By W. J. Coleman

What hope can we offer to those who are trying to have Jesus Christ recognized as King in this land of America? What prospect is there in the present political condition of this country, that such an event can ever come to pass? Is a people not half of whom make any profession of Christianity, likely to accept His rule? Is a world mad for pleasure, going to serve Him whose first word is repent? What assurance is there that the proud and worldly people of America will choose to follow Him whose law of service is along the path of self-denial?

Judging from a somewhat wide correspondence, it is a question whether the ministers of the United States, if their suffrages were taken without their having heard such speakers as Dr. McGaw or Senator Cannon, would give a majority in favor of recognizing Jesus Christ in the supreme law of the land. Even our Christian people are not yet really Christian in their politics. The general character of current politics, while it might be and has been worse, is yet far from the ideal of Christianity. Such an ideal is not really considered in a practical way, and those who devoutly wish better things seem resigned to a low state of morality in things political. Where, then, is the hope of success in present affairs? What ray of hope shines on the path of those who wish to crown Christ with the willing and devoted and humble allegiance of the United States?

This hope, we believe, is found only in faith that the right will win because it is right, and that the zeal of the Lord of Hosts will accomplish what He has promised. Those who are advocating the Christian Amendment to the Constitution of the United States might well take to themselves that familiar verse of the dauntless engineer:

"Are there any rivers uncrossable,
Any hills that you can not dig through;
We specialize in the impossible
And *do* the things no one *can* do."

The first great reason for hope is, that the exaltation of Jesus to be Lord of all is the recognition of the truth. If the Bible is true—and it is true—all authority in heaven and earth has been given to Him. If that which is written on Christ's thigh and vesture is true—and it is—He is King of kings and Lord of lords. Whether men recognize it or not, Jesus is King. The nations of the earth live in His country; they live off His bounty; they are ruled by His will, though they know Him not. The earth belongs to Him, for He made it and he also hath made of one blood all nations of men for to dwell on all the face of the earth. All men should know this truth and act on it. They owe Him all honor and obedience, both of right and on the basis of gratitude. What this Association asks of this nation and government is only to know, recognize, and act on the truth.

Yes, the great ground of hope for success is that the enthroning of Jesus is the recognition of the truth. It is an old true saying that the truth is mighty and will prevail. Truth wakes men up; truth lays hold of the conscience; truth enlightens the mind. One truth fits into all other truths, and this truth is a supreme one that is needed to bring all things political into line and to settle all unsolved questions. The turmoil, discontent and darkness of the political world are due to the absence of this dominant, regulative, harmonizing truth: That Jesus is Lord of all.

Then the fact that Jesus Christ is the King of nations and of this nation is the present truth. It has always been the truth, has always been a needed truth, has always been a saving truth; but men have not seen it, and the time for its revealing has passed and nations have failed and gone down without ever having seen the possibilities of what Jesus could have done for them. They have died of immorality, and have not known the spiritual force that could have met and remedied their moral failure.

But now we know the remedy, the truth that Jesus is the Saviour and King of nations as He is of the individual believer. People are beginning to sing of the *King*. The leading men of consecrated life are seeing Him crowned and ready to save. All other refuges are failing, and Jesus stands out alone as the star of hope.

The second ground for hope is that, in these days of democracy, when the kings of earth are passing away and the people are coming into their own, the old prophecy is being fulfilled that "the kingdom and dominion and the greatness of the kingdom shall be given to the people of the saints of the Most High." The people now are the kings, and whatever is said in the Scripture to kings, princes and rulers is said to the ruling people. Jesus is King of these kings and Lord of these lords, and is also fulfilling His later prophecy, "I will make them kings and priests unto me." And here we have also the high dignity given to God's people in both State and Church, that they are the highest earthly rulers in each. This is the present attainment and it leads to the present truth, the duty and privilege of owning and of following the Prince of the kings of the earth.

The earlier centuries of the Christian era were devoted to the acceptance of the person of Christ as the author of the Word of God, its practical result being the vindication of Jesus Christ as the Great Prophet of His people and of the world. The Protestant Reformation was the vindication of Jesus as our Great High Priest, who gave Himself a sacrifice for our sins. The third great reformation is upon us. It is the vindication of Christ Jesus, as the great King and Lord of all. We are now in the era of the King. This is the present truth. We have reason to hope that it will certainly prevail.

The third assurance of hope is that this is the truth of God. God Almighty is behind it. The time has come for Christ to be magnified on the earth. It any one shall say that the task is impossible to human hands, heads and hearts, we will say, "Truly it is, but 'the zeal of the Lord of hosts will accomplish this.'" Men may and doubtless will set themselves against this King, wicked men, thoughtless men, worldly men; but the Lord shall strike through these kings, in the day of His wrath. He may fill the places with their dead bodies and wound the heads over many countries; but His purpose, the purpose of the ages, shall be accomplished: "All kings shall fall down before Him, all nations shall serve Him." The great day coming is the day of the reign of Jesus. It waits only on the prayers of the faithful, and when they ask, in faith and trust, that "His kingdom shall come and His will be done on earth as it is done in heaven," then the desire of all nations will come, and they shall be born in a day. The bright shining of that day, we old men may never see; but the gray dawn is breaking, and the day of the Lord is at hand. The assurance of our hope is that we are advocating the truth of God, and that we are traveling in the path of the divine purpose to make the kingdoms of this world the kingdom of His Son.

The Treasury Department and Senator Couzens

By Benjamin Jenne

The controversy between the Treasury Department and Senator James Couzens involves so much of the public right that the people ought to be well informed concerning the particulars.

In 1919, James Couzens paid an income tax upon the profits derived from the sale of his minority holdings in the Ford Company. The amount he received has been variously estimated at $30,000,000 to $50,000,000. The valuation was placed upon the stock as of 1913, and all the selling price above the figure fixed for 1913 was considered as profit and, therefore, as subject to income tax.

The officers of the Internal Revenue Bureau accepted the calculation, and settled with Mr. Couzens. Assumedly the transaction was completed.

After James Couzens came to the Senate, and some time after various aggravations had arisen between him and the Treasury Department, he headed a select investigating committee to look into the methods employed in getting the large taxes from corporations and individuals whose incomes ran into the millions. In the course of his investigation he assumed to have uncovered matter which caused him to make some rather severe animadversions.

Either with or without the authorization of Mr. Couzens, statements or innuendos emanated from Washington which would indicate that the Treasury Department under Secretary Mellon was granting undue favors to big business concerns, including those with which Mr. Mellon himself is now, or has been, closely affiliated.

Mr. Mellon has hotly resented all such insinuations.

But early in March, the Internal Revenue Bureau demanded from Senator Couzens a waiver of his right to claim that his tax for 1919 was closed, and declared that, in the event of his refusal, it would bring proceedings to collect an amount exceeding $10,000,000.

Mr. Couzens refused, and the Bureau has brought the proceeding.

For the Government, it is claimed that the settlement in 1919 was grossly injust in that it placed altogether too high a value on the Ford stock as of 1913, and therefore deprived the Government of a tax upon the real profits accruing between 1913 and the date when the stock was held. The Treasury holds that its duty to the public is to collect the full amount of income tax upon the real profits gained by Mr. Couzens. The Treasury is acting in the public interest, and it ought not to be animated by any vindictiveness or any spirit of retaliation.

In behalf of Senator Couzens, it is claimed that he settled to the complete satisfaction of the Treasury Department in 1919; that the most crucial investigation was made at that time; that full justice was done; and that the case was closed. He openly asserts that the present proceedings are taken to punish him, because of the work carried forward by his investigating committee which, it is assumed, has uncovered a lot of favoritism toward big corporations with which the Secretary of the Treasury is on friendly terms.

The immediate matter of ten million dollars for or against the Government, ceases to be of vital import in a case of this kind.

The questions which American citizens are asking are these: Did the

Treasury Department, under the Wilson administration, grant improper favors of immunity toward multimillionaires? Does the Treasury Department now favor the great corporations, by allowing improper deductions before income tax is collected? Is Mr. Couzens actuated by vindictive motive in attacking the Treasury Department of today? And is the Secretary of the Treasury perpetrating an ignoble act of retaliation upon a public servant, in bringing these belated proceedings against Mr. Couzens?

These are inquiries which will not down. The people have a right to demand from their Government a perfect trustworthiness in the respect of considering all men equal before the law. Neither in the Senate nor in the Treasury Department should there be any such hateful spirit as to permit an official to use his place of power to work injury against another citizen. False accusation by an official of one department of government against an official of another department is reprehensible to the last degree; it destroys faith in government; it spreads dissension; it wastes the public time and money. And unfair favor extended to a friend, and vindictive prosecution of someone who is not a friend, by any department of government, is even worse; for this justifies the lack of faith in government.

The people of the United States are profoundly interested in this issue. They want to know whether Senator Couzens has made false charges or insinuations against the Treasury Department, and particularly against Secretary Andrew Mellon; they want to know whether the Treasury Department, through any of its bureaus, is persecuting Senator Couzens and trying to punish him for his official activity. And further, they want to know whether, under this Administration or under the Wilson administration, any millionaire was protected to the extent of $10,000,000—or even of $10—in the payment of his income tax.

EVERYBODY SATISFIED—PERHAPS

By Ernest Turner Mason

Let none of our citizens become concerned about the Senate position of anxiety concerning Calvin Coolidge's choice of an Attorney-General. Mr. Charles B. Warren was better qualified for the place than many a man who had held it within a generation; and probably no contest would have arisen concerning him, except for the fear on the part of the Senate that President Calvin Coolidge intended to assume a directing, and possibly a controlling, authority over the Government—including the legislative branch.

Senators are far more sensitive concerning the prerogative of the Senate, than they are about the qualification of any Cabinet officer. This is indeed, a very mild description of Senate dignity. It has been stated in better and stronger terms by others.

Plainly, in the senatorial mind, the time had come to "set Coolidge down where he belonged." If the Warren case had not arisen, some other case would have been found.

Later, and without a tremor, the senate promptly confirms a man from Vermont, of whom the Senate had never heard. Not a question is raised; and President Coolidge gets his old friend and neighbor, Mr. Sargent, for his chief legal adviser.

The Senate does not care, for it got what it wanted; it rebuked the President. And deep down in his heart perhaps the President does not care, because it is just possible that he got exactly what he wanted. There are ways of making people give you what you want without letting them find out that you want it.

EDITORIAL

OUR PRESIDENT PLANS FOR PEACE

With the failure of the Geneva conference and the abrupt withdrawal of Great Britain from the negotiations, President Coolidge finds another opportunity for a work of restoration.

Out of his contemplation of the collapsed schemes for peace by arbitration, comes his prompting for our conference to be called at Washington to continue the work begun by Warren G. Harding, looking to the disarmament of nations and to the establishment of a secure and universal peace.

It is a slow method, but it is better than no method. If we go forward even by lagging steps toward the appointed end, eventually we will reach the goal. Many of us have been impatient as we viewed the world's need and the world's danger—realizing that every month presented a new menace and a new possibility of conflict. So the intelligent conscience of mankind has favored such general measures as would impel and compel peace among the powers. But if the only way is the slow way — conference following conference, and partial agreement following discussion, and meager limitation following meager limitation upon armament; still under the blessing of God the world can reach a peace security.

And while these measures are going forward, there is a growing consciousness in the governments of the world that the only hope is in submission of government to the principles of Jesus Christ, the Lord of all.

Since first The National Reform Association promulgated this principle in 1863, following the sublime proclamation of Abraham Lincoln, that idea has been entering the souls of men in high places, until today it is the governing creed of every real Christian leader upon earth.

Let us have hope and composure. With our President leading in disarmament conferences which really are peace conferences, and which will eventually effectuate material restraints upon war making; and with the Gospel of Jesus Christ the King working in the moral consciousness of nations to subdue the inclination to strife, the world is marching out of the wilderness toward the promised land.

IN THE PURITAN MANNER

The inaugural ceremonies on the fourth of March, 1925, were unusually simple and almost severe.

In these respects, they were in keeping with the character of President Calvin Coolidge. He is the servant of the people and a minister for God, conscious of the power of his office and equally conscious of its solemn responsibility.

But, with all its simplicity, there was a grandeur about this ceremonial, a sublimity, unparalleled by anything on any similar occasion, in more than one hundred years of national history.

In that grandeur, we may be sure, is no fear of man, but only fear of God. In that grandeur is the Covenant, more complete in its compass and more enduring in its vitality than anything we have seen amid the glitter and the dazzle of any inauguration since the time of Abraham Lincoln.

The inaugural ceremonies inducting President Coolidge into office as the earthly head of this republic, would have pleased the founders of the republic.

THE CAUSE AND CURE OF CRIME

It is wholly unnecessary to announce in the columns of this journal that the daily records of crime are appalling, and that they fill the most conspicuous places in the public press. Two of the most appalling features of these criminal records are, the seeming inability of human society to grapple with the problem presented, and the consequent increase of crimes of almost all degrees of criminality.

This problem is one of immense proportions. It is an old problem, and the wisest men of all past generations have grappled with it. Whole libraries have been written by philosophical theorists, in vain endeavors to discover the cause and cure of crime; but the most that they were able to do was to pass on the problem to the next generation, accompanied with the humble confession that they had made but little progress.

Certain values, however, attach to the answers handed down by our predecessors, and it would be a serious blunder on our part to ignore the historical records touching this matter. It has been demonstrated historically, that crime is the one cause of the decay of civilizations and the downfall of nations. It has also been demonstrated that mere culture, no matter how highly educated and refined a people may become, is not a cure for crime, nor a safeguard against national ruin. Crime scoffs at all such national defenses and lays great civilizations in ruins even when culture is in the full noonday blaze of its glory.

The suppression of crime is one of the chief problems with which civil government has to deal. Its cost is enormous. It taxes the wisdom and ingenuity of the wisest statesmen. But the solemn procession of the ages bears witness to the fact that it is vain to attempt to eliminate crime by merely aiming at its suppression. It strikes back at the government every time such efforts are made, and often strikes with fatal effect. Only certain aspects of crime can be overcome by force. Certainly the use of force is one of the functions of civil government, and efforts of this character should never be relaxed, but this alone will not solve the probem.

In addition to the employment of force, all civil governments today make use of educational influences. The theory seems to be that an intelligent and cultured people will not become a criminal people. But experience does not furnish substantial proof of the soundness of this theory. It even proves that a high degree of intelligence, without a well developed governing moral principle, will increase the volume of crime, and will develop a high degree of ingenuity both in its commission and in devices for escaping detection and punishment.

It seems certain, therefore, that if there are no weapons except force and intellectual culture with which to combat crime, crime is the victor, and we are completely defeated in our struggle against it. While there should be no diminution of effort in the use of these weapons, it is absolutely certain that they must be supplemented by another force that will prove effective in reaching the root of the evil and eradicating it.

What is that other force that must be summoned and given full freedom to function, if we are ever to succeed in the struggle? Only a word need be uttered by way of showing that evolution is valueless as an uplifting force. Without another force directing it, evolution carries the race downward instead of upward. Its dictum that sin and crime are nothing but the remnants of the old beastly nature is, of itself, enough to exclude it from

the list of uplifting forces.

The theory that now occupies the front of the stage maintains that all crime is the result of emotional insanity, and that emotional insanity is the result of a defect in the lower brain, which is said to be the seat of the emotions just as the upper brain is the seat of intelligence. Criminality, therefore, is the result of a physical deformity, and the criminal is not morally responsible. Its victims are incurable, and the only way to prevent crime is to isolate them from society and thus deprive them of all opportunity to commit crime. This theory denies that there is any connection between sin and crime, and brands the theological teachings on this whole matter as false. The only bright feature of this theory is the claim that less than two per cent of the entire population are born with this physical defect.

Over against this and all similar theories, should be placed certain facts that must not be ignored, if the problem is ever to be solved. It is not necessary to deny the claim that some people are born with defective brains, and that this defect may predispose them to a life of crime. But we do deny, with all the emphasis that we can put into the denial, that such cases are incurable. There is no such case beyond the saving power of divine grace. The line that divides the saved from the unsaved is not drawn through the lower brain.

If the accepted definitions of sin and crime are even approximately true, the advocates of the above described theory have a too narrow conception of moral delinquencies. It is true that the words *sin* and *crime* are not quite synonymous. In broad, general terms, crime is the omission of a duty commanded, or the commission of an act forbidden, by public law. Sin is the omission of a duty commanded, or the commission of an act forbidden, by the law of God. But it should be added that the state of mind predisposing one to such omission of duty or commission of forbidden acts, is also sin.

The connection between sin and crime is exceedingly close. Far more than two per cent of the population are impregnated with an active principle of evil. Theology alone has the key to this problem, and all intruders into this domain, bringing with them false solutions, are solemnly warned to stay within their own proper field. They may deal with the small fraction of humanity represented by the less than two per cent of unfortunates born with the fatal defect that will unavoidably lead them into crime, but our problem has to do with the entire population, especially during that formative period of life when character is being developed.

If less than two per cent are criminally predisposed, does it follow that the remaining ninety-eight per cent are in no danger of wrongdoing? And if this is true, how does it ever come about that whole nations perish because of national sin? Did less than two per cent of the population of Rome cause the downfall of that mighty empire? The same question might be asked with reference to all the nations whose wrecks strew the pathway of history. If only two per cent of the population of any country commit all the crimes, there is no good reason why any nation should ever perish. Either the percentage of criminals must be far greater than this theory supposes, or nations do not perish because of crime.

Theology comes forward at this point with certain incontrovertible statements which furnish data for the solution of the problem. These data may be briefly stated. The human race is a fallen race. Not only is each individual a sinner, but there is what theologians call the race sin, or the sin of the

world. Apart from the grace of God, every member of our race would become a criminal. Common grace alone is sufficient to keep multitudes from becoming criminals, but only saving grace will suffice for the most of us.

It is quite evident, either that more than two per cent of the population of our country have become criminals, or that the whole number are now functioning with an exceedingly high degree of criminal efficiency. In addition to the criminals who commit overt acts of assault, robbery and murder, there are multitudes of officials, sworn to protect human life and property, who seem instead to protect these criminals from arrest. There are others, in the jury box, who are sworn to render verdicts according to the law and evidence, but who do the very opposite. A recent investigation, by one well qualified for the task, brought to light the fact that the great majority of the men sworn to enforce the prohibition law are opposed to the law, and spend their time and energy in shielding lawbreakers. In some cases, the ratio is sixteen against the law to one in favor of it. It seems quite evident that far more than two per cent of the people of the United States are, at least potentially, in the criminal class. Is not Sabbath breaking a crime? Is not the whole nation guilty? Is not the divorce evil a crime? Is not this one of the crimes that brought on the fall of the Roman empire? Is it not a foul blot on our civilization?

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Many reformers recommend remedies which reach only the superficial symptoms. It is easy to say that unfaithful officials should be turned out of office and men in favor of law enforcement put in. But this would not reform the men who have been derelict in duty. Neither would it reach the root of our national crime, nor effect a cure. Not only are there crimes committed in every sphere of national life, but the Nation itself has committed the crime of ignoring Jesus Christ our reigning King. If it is a crime for citizens to disregard the laws of the State, it is a far greater crime for the State to disregard the laws of Jesus Christ. No remedy will be effective that does not go to the root of the evil.

But theology again comes forward and prescribes the only sure remedy. In the case of individuals there is need of an inward change in the soul itself, known as the implantation of a new governing principle. Instead of conscience depending wholly upon the physical perfection of the lower brain, it depends upon the enlightening of the intellect and the training of the moral nature. Only by the inculcation of divine truth is there any hope for the implantation of that new, moral, governing principle which will direct the life in the path of uprightness.

As each individual needs this radical change to keep him out of the criminal class, so the Nation with its institutions needs a radical change whereby a new governing principle of a righteous character will be implanted within its very soul. There is need of a new political system that will square our political life with the law and government of God. To effect a real cure for crime, the Nation, with its government, must first of all take radical treatment from the Great Physician whose Gospel of the Kingdom furnishes the only remedy for either men or nations.

This treatment consists in the moral and religious training of all the young people of the nation, especially in the great fundamental principles of individual and national righteousness, and in the embodiment of the principles of Christian civil government in the organic law of the land. *R. C. W.*

MUD FOR THE LIVING, MARBLE FOR THE DEAD

It has been wittily said that a statesman is a politician who is dead.

Unhappily there is truth as well as wit in the statement. It is a great misfortune that men have to die, before their worth is appreciated by their colleagues.

In many public offices, in universities, in society, and in church, are many great souls whose consecration and whose wisdom would make them towering figures if humanity would only lift its eyes. Scarcely one among the mighty ones but has to battle against the hordes of littleness. Daily, they must make almost a crucifixion of self, in order to win something for the very people whose vanity and whose greed are making impatient opposition.

Of no one person in American history is this more true than of Abraham Lincoln. In the latest speech of Lincoln to be resurrected from neglect, is the surrender of all expectation that he could hold office. The malignancy and the ridicule of his enemies had almost discouraged his mighty soul. He felt certain that he would lose the senatorship to Stephen A. Douglass and that, with the loss of the campaign, he would go into obscurity. But, in his address —as solemn as the farewell message of Washington, Lincoln gave his resolute adherence to truth, and admonished his fellow citizens, by his example, to give justice and forbearance.

Lincoln rose out of that obscurity by a Divine providence which lifted him to the peak of human power in the time of the nation's need. But always he was assailed by envy and always he was ridiculed by pettiness which could not endure his superiority and so was angered into venomous attack.

It was said by one of the New York papers, the morning after Lincoln's Gettysburg address, that the most charitable thing to be done was to draw the veil of forgetfulness over his poor and feeble utterance. Such was the view which partisan bigotry and personal jealousy took of those immortal words by one of the world's immortals.

Possibly nothing in all the striking examples of history can be sufficiently impressive, to lead any generation to properly appreciate its great men.

Perhaps a part of the compensation which they must pay for their own magnitude, is that they shall suffer in life, to be glorified after death.

FRUGALITY A PART OF MORALITY

Frugality. In that one word is expressed the intensity of Calvin Coolidge's purpose in dealing with the incomes and expenditures of the Government.

It is not unduly sordid to give to this principle a very large prominence in the inaugural message and in the public thought.

Our people have been twice burdened, once by enormous tax levies; and a second time by extravagant, wasteful, and even actually hurtful expenditures.

The imposition of taxes and the distribution of public revenues are both closely allied with the moralities of government. Whenever a nation has reached that point in its accumulation of wealth and in its concentration of power, where rulers or ruling authorities can collect to an unlimited extent from the people, and can disburse through favored channels also in an unlimited way, the material welfare, the political security and the moral quality of the people are put in jeopardy.

Only the most rigid frugality will correct the evil tendency which appears

in every age of luxurious civilization. The condition is with us now; and President Calvin Coolidge seems to be the appointed agency for its correction. If he can direct the departments of government, and can lead the people to an acceptance of the essential doctrine which he proclaims—frugality—we may be able to stop the decay in the integrities of our public character and also to regild the now tarnished honors of our public service.

DAWES GREETS THE SENATE

There is no real suppression of the Dawes temperament; but the glacial Senate may repress it to some extent.

Entering upon his duties as Vice-President, occupying a chair of dignity and uselessness as titular chairman over that willful body; Mr. Dawes assailed the Senate rules—or lack of binding rules—hammered the table with his first, flashed his eagle eye around his prison premises, and told his jailers what they ought to do to be useful public servants.

Some of the senators threatened an instant reprisal; but they took counsel of courtesy and kindness and allowed the matter to pass with only an outward exhibition of a contemptuous smile and a private statement of what they would do to Dawes.

A somewhat similar situation, without the pyrotechnics, occurred when Garrett A. Hobart, of New Jersey, took his office as Vice-President. Mr. Hobart was a gentleman of beautiful courtesy, long and high experience as a lawyer, and possessed of great wealth. In most delicate terms, in his address upon taking the chair, he stated that it would be his purpose to *expedite,* so far as possible, the business of the Senate—this he said among other things.

That word "expedite" was like a bomb-shell in the chamber. Expedition, except at its own will or whim, is a violation of Senate prerogatives.

And so the senators set themselves deliberately to prevent any "expedition" by Vice-President Hobart, and to make him understand that he had no voice whatever in Senate proceedings or Senate methods or Senate delays or Senate progress. If his ruling from the chair was unsatisfactory, the Senate promptly overruled him, without regard to its own rules—for the Senate is governed by the common consent of its members. That is the way the Senate wants it. That is the way the Senate has maintained it, through the Vice-Presidency of Garrett A. Hobart and his successors up until now.

Charles Gates Dawes may be able to break the self-satisfaction of the Senate; but it is doubtful if he can break its methods.

There is a reason, which the public will recognize, even though it does not loom large in the actual proceeding of the Senate itself. That body has become in a very distinct sense, a representative of the American people. In the original design of our legislative department, the House was to voice the popular will; while the Senate was to be the conservative, aristocratic body, representing the states as distinguished from direct representation in the House by and from the people. But, with the massing of hundreds in the House, and under the rule by an oligarchy consisting of the speaker and the Committee on Rules, the House has ceased to have any of the freedom of the popular assembly, and has come under machine government. So the only place for free expression of the popular will is in the Senate, now elected directly by the people. And many a student of our forms and practices of government, will approve the Senate in its refusal to be expedited, while not approving the immediate motive which prompts the Senate indignation against the Vice-President.

EBERT, FIRST PRESIDENT OF GERMANY

The last great service rendered by Freidrich Ebert to his beloved Germany was to die on the eve of the attempted monarchistic demonstration; and, by that death, to so fill the land with gloom that even the most arrogant of the Junkers dared not make a display of the imperialistic purposes.

It is a great end to the glorious work of a self-sacrificing and loyal life.

That fate which places him high in history was one which came to the first German republic.

Freidrich Ebert was born in lowly circumstances; became a saddler—and a good one; came up through the ranks of the social democracy; and in the trying days of 1918 was the chief active figure in desposing the exiled monarch and in establishing the rule of the people.

Through the years that have intervened, he has held the confidence of his own people and the respect of the world.

Probably his most worthy achievement, next to the establishment of the republic, was in keeping the Soviet influence from obtaining any considerable power in Germany. It was the German philosophers who gave the largest literature and the most potent argument for the communism upon which Soviet Russia conducts her operations; and, in the chaos following the change from the monarchy to the democratic form of government, the agents of the Soviet considered that they had fruitful ground in which to sow their seed. It was predicted that the republic, as it was established, would soon be overthrown and that Germany would be ruled under Soviet theory and Soviet purpose. Even Ebert himself was suspected of implication, because he was not even a middle class or bourgeois German, but was a worker with his own hands. That he was able to keep this destructive influence from any effective appeal to his own people, sets him high in the annals of the world. He built a ship of state and he saved her from wreckage.

It is now nearly six years since Freidrich Ebert went into the presidency of the German republic. Within that brief period, he saw a change in his country's mode of thinking and in its attitude toward the rest of the world, as great as the contrast between himself and the vainglorious monarch whose imperial rulership had been overthrown. Germany thinks in terms of the people. Germany has ceased to be a war mad Bombastes. Germany is coming back to the virtues which were set aside through more than a generation. Germany belongs now to her people instead of to a half insane tyrant.

For this mighty change, Freidrich Ebert was more responsible than any other one human creature.

His memory is an imperishable thing in the history as well as in the aspirations of his own race.

THE ANTI-PROTESTANT PRESS IN OHIO

Friends of Bible reading in the public schools are now well advised of the demoniac anger which is aroused in the opposition, whenever an effort is made to put God's Holy Word before the youth of the land.

Readers of THE CHRISTIAN STATESMAN have been kept fully advised of the campaign conducted by The National Reform Association before the Ohio legislature, and have known the courageous, intelligent and proper effort which has been put forth by those

splendid men and women of the state, who—in and out of public office—have favored this necessary measure.

Our readers know also something of the malactivities of the opponents of the Bible bill. First, the opposition turned loose a flood of falsehood and vituperation. Out of scores of quotations of this which might be given, we offer only two or three expressions quoted from the anti-Bible public press of the State of Ohio: One newspaper speaks of the friends of the Bible in the school as "malignant Bibleites." Another speaks of this work for God, as being led by a "hireling shepherd from another state."

In editorials and news columns and in streaming headlines, the Christian supporters of the daily newspapers of Ohio have been insulted by misstatement and by insolence.

We say plainly that such attacks are cowardly beyond all words. No newspaper which has printed that kind of expression would dare to use such language against the Jews or the Catholics. No measure of legislation which might be proposed, if supported by Jewish lawyers or Roman Catholic arch-bishops, would be thus falsified and abused by the newspapers. Why?

Because both Jews and Catholics are sufficiently organized to make their financial impression upon the newspaper office. The department stores run by the Jews would withdraw their advertising. Roman Catholic people would refuse to subscribe longer to such a newspaper. But the newspapers in this Christian land can deride the Protestant cause—can turn loose a stream of world mendacity and abuse—fully conscious that the Christian merchant will go on advertising and that the Protestant reader will go on reading.

It may be repeated with emphasis: No metropolitan paper in the State of Ohio would dare to thus attack a measure which was favored by the Jewish department store owners or by the Roman Catholic hierarchy.

Are Protestants so supine that they will allow this insolence and falsehood to go unrebuked?

WITH THE RESPECT OF MEN AND THE BLESSING OF GOD

In the March issue of THE CHRISTIAN STATESMAN, appeared the portrait of Rev. J. R. Wylie, D.D., a stalwart of National Reform, with an article from his pen on National Reform and on his own connection with the great work.

Dr. Wylie retires after fifteen years of unselfish service. In that long period he has always given first consideration to the cause of the King, his Master. For himself, he has been humbly willing to labor without seeking ease or comfort or emolument, always desirous of giving the honor to Jesus Christ and of serving the Association to a measure beyond any possible material return to himself.

The present writer has traversed much of the territory covered by Dr. Wylie's ministrations in the field; and never once has he heard a word concerning Dr. Wylie except one of respect and confidence.

In so far as the gratitude and praise of his associates can be of value to him, they are his to an unlimited extent, but we firmly believe that, beyond any earthly praise, there is upon Dr. Wylie's work the commendation of our Lord on High.

When Dr. Wylie retired there was a unanimous expression of gratitude for the work done, and of regret that his state of health had compelled him to withdraw from the activity of his secretarial labors.

THE ATHLETIC FEATURE IN EDUCATION

The athletic field at the institution of learning has now become quite as important as the dormitory or the administration building. And the training of the youth to feats of agility and strength occupies as large a space in the course of high school, college and university as any other branch of instruction.

We cannot sympathize with any railing against this tendency. It is essential that the body shall be developed into health and strength; it is really a potent aid to mental training that the rules of hygiene shall be understood and observed. So, along with most of our contemporaries, we give full endorsement to the athletic feature of modern education.

But all coaches and all educators and all parents ought to exercise a guardianship against a factor which recently has appeared and which is growing with immense celerity. Some of the contests between rival schools have become almost professional in nearly every aspect except in name. High admission is charged; ticket speculators buy up the seating space; forged cards of admission have been printed by hundreds and probably by thousands; and betting by friends of the rival teams has become a part of assumed community loyalty. All this ought to be stopped before it becomes so interwoven with athletics as to become practically inseparable. Gambling on a school game is just as violative of the law as gambling on a horse race; and everybody connected with this illegal wagering on school sports ought to be punished as severely as the bookmaker ought to be punished. And, if it were possible as an aid to the restraint of the gambling and commercializing of the game, there ought to be a limit upon the price of tickets and certainly a suppression of ticket speculating.

The value of school athletics is that they not only give strength, skill, and quickness to the body of a youth; but that they teach him to compete with his fellow zealously but fairly and to win a game without undue arrogance and to lose it without ill temper. Much of this total value is lost if games be commercialized.

The school officials have it in their power to place all proper restraint upon the evil aspects of this worthy feature of public education. They can not act too quickly, for the danger is growing.

WEAK CAUSE RESORTS TO FALSEHOOD

One of the newspapers of Ohio which has been most false and vituperative in its attacks upon the mandatory bill for the reading of the Bible in the public schools of that state, says that the bill has been sponsored by The National Reform Association "an organization which frequently has co-operated so closely with the Klan that it was some times difficult to distinguish them."

That statement is devoid of truth and intelligence. They are far more easily distinguished from each other than is the newspaper in question distinguishable from a kept organ—abusing the trust of its subscribers for the sake of keeping peace with its advertisers.

The Klan is its own distinct self. It needs neither defense nor explanation. THE CHRISTIAN STATESMAN has presented facts and observations concerning it, through several years. Its principles are beyond dispute. They are American through and through. And one may have all that view, without any

affiliation by The National Reform Association with the Klan and without any intimate acquaintanceship with its leaders.

The National Reform Association has its own mission to perform in the world; it has its own history; it has its own organic and singular identity; it has its own magazine; and it has its own corps of speakers. There never has been any such relation between the Klan and The National Reform Association, as to permit anyone to say with any truth or any logic, that the two organizations are not distinguishable from each other.

What enrages some of the newspapers of Ohio is that the great measure for the protection of the youth of the land is favored by the Klan, by The National Reform Association, by many of the Protestant churches, by Christian leaders and by the general Christian sentiment of the whole state; and yet is antagonized by some of the commercial interests, which can only get their greedy pelf out of evil by breaking down all the sanctities of life.

Finally, while the statement of the newspaper is entirely wrong and probably willfully false, let it be understood that The National Reform Association, in any campaign for the Bible in the public schools and in any campaign for the observance of the Sabbath day and in any campaign for the maintenance of righteousness in this Protestant nation, welcomes co-operation from, and will give co-operation to, the Klan or any other organization which is proceeding to the righteous end by righteous means.

It is an unfortunate fact that un-Chrstian and anti-Protestant forces can —and do—present a united front in the struggle for their particular interest, while Christian, and particularly Protestant Christian, organizations are weak and ineffective, because each unit is likely to stand alone. Why should it be supposed that only un-Christian or anti-Protestant agencies have the right to co-operate?

ISLE OF PINES TREATY SETTLED AT LAST

Some of the senators might say now, "Let thy servants depart in peace." The treaty made by John Hay with the Republic of Cuba more than twenty years ago, concerning the Isle of Pines (an undisputed possession of Cuba) was ratified March 13, 1925. It had been pending through all that long period. Its consideration has taken days of committee labor and many hours of senatorial talk. It has been considered in Cabinet meetings and passed from one assistant to another in the State Department. It has been transcribed and retranscribed; initialed and re-initialed; until the interminable delays and notations have seemed to raise a question concerning the rightful sovereignty over the Isle of Pines.

There never has been any actual question; and no department of the Government of the United States has ever raised the question. But there were certain Americans who had possessions in the Isle of Pines and it would be to their great profit if the Isle should come under the Government of this country.

And so they have delayed and doubled the confusions and the delays, in the selfish hope that some complication would arise by which the Isle of Pines could be absorbed into our possessions.

Now it is over. Theodore Roosevelt started the treaty. It has been finished under Calvin Coolidge.

Sometimes Justice sleeps, but a Christian Yankee knows how to set off the alarm clock.

Special Correspondence from Mormondom

[*Information direct from Salt Lake City, Utah.*]

The Christian Protestant clergy and the elements of society which support it, are not as wise in their day and generation as are the children of Mormon.

For instance, THE CHRISTIAN STATESMAN has had many references to, and some of the religious papers have filled their columns with accounts of, efforts to restrain or censor or suppress certain things that are shown on the silver screen. One has only to see the advertising, to discover the big reason in morals and law and decency for all the effort which is being expended for reform.

The sensuous film is deliberately designed by a lot of enemies of Christian America, to break down the moral fiber of the youth of America.

The film which pays high respect to the Jewish rabbi and the Catholic priest, and low contempt to the Protestant minister or the Protestant reformer, is deliberately designed to bring American Protestantism and all its institutions and its personnel into ridicule.

And the whole Christian and Protestant fraternity seems to be unable to devise any effective plan to remedy these evils.

But Mormonism knows how to attend to a job like this.

Some time ago, one of the world renowned picture producing companies made what was believed to be a historically accurate picture of the Mountain Meadows massacre. It had its preliminary showings, and then was withdrawn. Mormonism had brought such pressure to bear upon the producers, that they did not dare to continue a showing—perhaps they did not care to continue it after certain arrangements were made. Instead of the Mountain Meadows massacre, which is as much a part of our history as is the Civil War or the War of the Revolution, the same producing company was engaged to picture "One Hundred Years of Mormonism," and this picture was sent around the country to be shown to school children, who were able to get tickets free under certain arrangements with the newspapers.

That arrangement was a glittering triumph of Mormon zeal and diplomacy. But its brilliance pales when compared with a more recent instance.

"Riders of the Purple Sage," a picturization of the great novel by that name written by one of America's most popular authors; filmed by a company which is supported by millions of capital; acted by one of the most popular heroes of the screen and by a supporting cast of players almost unequaled, had a run all over the United States. It drew millions of people. There was nothing in the picture which ought to give offense to anyone who likes to get vivid glimpses of history. It it had any falsity it was only the falsity that is shown in making any historical picture where there are compressed into one story or one life or one geographic area, the truthful utterances and events which in the movement of the human race are scattered through the lives of many persons and over wider space of time and territory. All historical fiction and all historical plays are written in this way. And "Riders of the Purple Sage" complied with the best standards of the art.

But it showed Mormon autocrats out on the fringe of Mormon civilization,

with all their crudities and their tyrannies. It could not be true today, but, in the terms stated above, it was true of the period which it attempts to cover.

Now I want to show your Protestant readers just how easy it is for real efficiency to censor or suppress a picture which is undesirable. I quote from the *Salt Lake Tribune* of February 21, the following paragraph, which appears under a Washington headline as part of a letter written by the *Tribune's* Washington correspondent.

> At the suggestion of Senator Smoot, the Fox Film Company withdrew the film, "Riders of the Purple Sage," which was considered unfair to Utah and the Mormon people. Since that time, the entire film has been revised, and contains no reference to Utah or the Mormons. It was brought to Washington last week, and was shown at the Fox studio to a committee of Utah people, who agreed that the film in its present revised condition is entirely satisfactory. The committee comprised Senators Smoot and King, Congressman Don B. Colton, William Spry, commissioner of the general land office; R. S. Collett, Francis Matson, Dr. Fred J. Pack, Archer Willey, David Cannon, Parley Eccles, George D. Casto, W. Theron Carruth, Dr. Thomas R. Rees, L. E. McArthur and Robert T. Thurber.

Of the committee named above, Senators Smoot and King, Congressman Colton, and Commissioner Spry of the commissioner's land office are all Mormons of high degree — Senator Smoot being one of the twelve apostles, a prince of his church, holding as high rank in the Mormon hierarchy as a cardinal holds in the Catholic hierarchy.

Of the others of the committee, at least seven are Mormon elders; and, if there be any non-Mormon among them, he is in such affiliation with the political machine of Mormondom that he would necessarily take the view which the majority desired to express.

"Riders of the Purple Sage" has been taken off the screen. As censored by the Mormon committee, it was like Hamlet with the prince left out.

Here is an example in zeal and a lesson in method, for the Protestant clergy and their sympathizers who desire to procure from the anti-Protestant trust which controls the moving picture industry, pictures of better moral tone and of more respectful attitude toward the Protestant churches, Protestant ministers and Protestant institutions.

If the Protestant church were as efficient as the Mormon church in its solidarity and its adroitness, there would be no need of conventions and there would be no unavailing, heart-rending, sobbing complaints. Every picture that insulted the Protestant clergy would be reconstructed or would be withdrawn from the screen.

More and more I marvel as I contemplate the manner in which Mormon intrigue makes its steady advance and in the relatively weak and insufficient remonstrance by the great body of evangelical Christians against the wrongs of the day.

I wish the greatest success to your movement for Protestant unification. It is the most tremendous enterprise of Christianity in practice in these days. Of course I am not speaking of the missionary movements. They are in the realm of individual evangelization. I am speaking of the social power of the Christian forces. If you can unify the Protestants, without organic union but with a determination to guard the Protestant heritage in Protestant America, you will confer a favor upon the generation of today and upon all the generations of Americans yet to be.

By the way, why does not a Presbyterian or Methodist minister send for the Fox Film Company to come to Washington and have its pictures censored in behalf of a decent respect for Protestantism in this Protestant country?

Speech of Hon. Ross P. Buchanan for Mandatory Bible Bill

For Delivery before the House of Representatives of the Ohio Legislature

I wish to pay my respect to the members of this House. You are men and women of outstanding qualities, you have either accomplished something or your people believe you can do them some special service; otherwise you would not be here. I believe everyone here is trying to see things clearly, to do the right in these public questions. Yet we differ, must differ; and may differ rightly. Here are men—rugged, hard-headed, honest men. Here are men and women of culture and refinement, men of great business ability, men of learning and law. I admire you for these accomplishments. I take off my hat to you all. But there is one sphere in which I bow to none—my allegiance to God. Now the principles of that allegiance—love, joy, patience, long-suffering, etc.—that I so much adore, are found in that Book which you and I both love.

If this be a Christian nation — and it is so declared — we must preserve our principles. These principles may be preserved in the home, the church, the school. That I am a Christian man is no credit to me. I was taught that in the home, in the church and in the school. I could not be anything else, and be a man at all. I was taught Bible texts, the beautiful hymns, and "McGuffy" lessons, so dear to many of us. My aim is to place those very things, for food and thought, before our young people. If these principles are preserved, our future is secure.

During these latter years, a great change has come over us. Great inventions have come, new discoveries have been made, great wealth has come to us, new doctrines have grown up, and the last war was waged. We prepared to fight. In fighting we almost forgot our religious fervor. Now the only way to avoid war is to teach peace, have patience—the fruits of the Spirit —as laid down in the Decalogue, the Golden Rule and the Bible. Therefore, I advocate the reading of the Bible to all children—religious education where it can be had. In general, upholding the Christian standard. It has been demonstrated over and over again, that a young man or young woman may be educated, refined, intelligent, yet lacking in one essential phase that makes their line of work most effectual.

Of the 1,200,000 children of school age in Ohio, 45,000 are under religious instruction; but you understand that many of these do not avail themselves of their opportunities. Much splendid work, however, is being done of which we heartily approve. Yet 600,000 of these young people are without any form of Bible teaching in the home, church or school. There is no other way that this can reach them so easily, so completely, so efficiently, as through the school.

Now what we want to do is to reach this great army of young people, and to supply them with these beautiful thoughts and teachings of the great Master of us all, that will be as a lamp to their feet and a light to their pathway. He says: "I am the Way, the

Truth, and the Life."

You cannot tell me that this Word created discord, for such a statement is not true. The devil and his helpers put up that side of it.

I am pleading especially for those young people out over the hills and valleys of this, our great state, who have no opportunity for religious education, many yet without the High School privileges. But not for these alone; my heart goes out to all children, in country, village or city, who are growing up without God in their lives.

I am not sectarian nor denominational; this question is too broad for that. All Christian churches recognize God. We must recognize God—and His Word—as the living, moving factor of our lives. It is needful that this be done.

1. For a changed mind and heart.
2. For an improved moral condition of our state.
3. For a better citizenry.

Compulsory? Yes, if you must have it that way. It is just on a plane with other conditions about us, life, death, food, shelter, breathing, obedience to laws—moral, civil and criminal. These are compulsory.

Why not be pleasant about it, approach the question in a reverent attitude? For these are God's laws, and, though we may disobey them, we cannot change them.

I acknowledge the courteous helpful support of quite a number of organizations, both state and national. I thank them for their brotherliness and strong support, but I stand before you, pleading this cause as, I trust, a Christian man, subject only to the fear of God and the dictates of my own conscience.

A collector of crime statistics declares that, out of 55,000 children under the age of 16 who passed through the hands of Chicago police during the five years ending 1914, less than one-sixth had ever heard of the Ten Commandments.

JUDGES

[*Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.*]

After full hearings and long delay, a subcommittee of the Senate Judiciary Committee, consisting of Senator Means, Chairman, Senator Shortridge and Senator Caraway, voted to recommend confirmation of John P. McMahon as police court judge for the District of Columbia.

It is understood that Senator Means considered the appointment undesirable, but Senator Caraway held a contrary opinion, in which Senator Shortridge, who attended none of the hearings, concurred.

Formidable opposition to a number of appointments recently made by the President was responsible for a feeling in certain quarters, that failure to confirm McMahon's nomination would weaken the President in his effort to secure other confirmations.

Senator Caraway's attitude will be surprising to some thousands of Arkansans.

The attitude of Senator Shortridge will surprise no one. The Senator was, at that very time, trying to secure the appointment of Adolphus St. Suer as Federal judge in California. If, as Patrick Henry advised, we judge the future by the past, the appointment of St. Suer, which has been made, will prove a sorry service to California. It is said that Senator Shortridge considered this appointment necessary to his re-election. *It should insure his defeat.*

The hearings on McMahon served to call the attention of the people to the necessity for insisting that no more wet judges, United States marshals or United States commissioners be appointed. The enforcement of prohibition can not and will not come through the appointment of wet men to enforce dry laws.

The Economic and Moral Problem of Housing

By George S. Dobson

I am glad to see that thoughtful periodicals like The Christian Statesman and some newspapers of metropolitan character are presenting facts and arguments pertaining to the housing situation in the United States.

There is no more significant subject in our immediate human experience.

The rich and the powerful are just as interested as the poor and the feeble.

The poor have at stake their life and health and morals. But the rich and the powerful are staking the whole of social stability; and social stability is the only insurance upon their perpetuity of possession of wealth and power.

It is the demonstration of centuries, that home owners constitute the foundation upon which government and the social securities of a population must rest; and with home owners must be classed that large element which, while paying rent, remains in permanent quarters which are adequate and pleasant, and for which the family forms an attachment second only to that given to a house builded and owned and held free from debt by the family which occupies it.

It has been demonstrated, too, by many experiences of the last half century in Europe and of the last decade in the United States, that it is possible, with low prices and reasonable profits, to give sufficient and comfortable house room with all modern improvements and in the midst of delightful surroundings, to all the American people —both in large cities and in the country.

In New York a now famous architect, Andrew J. Thomas, has devised plans under which it is quite easy to get all the requisites for pleasant and comfortable living, at a rental of $10 and $11 per month per room, as contrasted with $30, $40, and $50 per room per month now paid for poorly situated, poorly built, poorly ventilated and poorly equipped habitations. This can be accomplished, so he says, even upon the high-priced real estate of residential quarters, outside of the aristocratic streets, in New York City itself, and easily achieved out in the country.

Another man, Alexander M. Bing, a successful New York real estate operator, has organized and has successfully conducted housing corporations which give to the tenant or to the home buyer all that is needed in the way of space and comfort and convenience, and even luxury, at such rentals or at such purchase price as to shame all profiteers. Mr. Bing is a great humanitarian. But he is also a shrewd business man, and he makes money for his corporations.

At Bayonne, New Jersey, John D. Rockefeller, Jr., has put into effect some plans devised by Mr. Thomas, the architect, upon such financial basis that the tenants occupying the homes are better housed than many of the half millionaire class in New York City itself. At Bayonne, they have sufficient room, plenty of light and air, and extensive playgrounds for children; all at a rental easily within the reach of the working man of today.

I am hoping that some of our philanthropic people will take counsel of their own self-interest and join themselves in the movement for social amelioration and social security. Peo-

ple of wealth and power owe something to the masses who combine into the great cities, and who by such crowding enhance the values of real estate. They owe something to the toilers in industrial villages. They owe something to God for the blessing which they enjoy in their human comfort and their human accumulation. But, if all these reasons are insufficient, let them be reminded that they owe something to themselves and to their descendants, in the maintenance of a social stability upon which is dependent any hope of perpetuity of their power and their material possession.

When a man lives in the midst of squalid surroundings, in over-crowded and insanitary quarters, deprived of the inspiration of air and sunshine and trees and flowers, skimping every other need in order to meet the demand of extortionate rentals, he becomes a dissatisfied citizen—first willing, and then determined, to overthrow existing orders. It is in such spots that the seed of vice takes quick root, and the plan of social insurrection comes to its fruitage. The situation is not met when responsible agents of society refuse to engage in any such paternalistic enterprise as making comfortable homes for the masses of the people. It is as primal a necessity as the bringing of pure water into the city or the village. It is no more paternalistic than the establishment of the public school. It is no more invasive of individual property right than is the income tax. I would not advocate that government, national or state or municipal, should engage in home building for the people; although such practice is markedly successful in other countries—some of them under monarchical government—without any disturbance of vested right and without the taint of communism. But I do advocate that the great leaders in finance and industry, the philanthropic capitalists who have, along with their sense of social responsibility, any sense whatever of self-protection, shall imitate the example of John D. Rockefeller, Jr., and engage intelligently and extensively in this vital work.

They have neglected it too long for the good of society, and they have neglected it too long for their own safety.

A CHANCE TO TRAVEL IN GOOD COMPANY

We call attention to the advertisement of The Wicker Tours in another column of this issue of our paper. They have about a dozen different tours this year, including two to Palestine—one in spring and the other sailing in June, at the remarkably low price of $595.00 up. Also a number of tours to Europe only. Rev. Bob Jones, the well known evangelist, will have charge of the religious program on the summer Christian Cruise to the Holy Land, sailing June 23, while Dr. J. J. Wicker will be in charge of the business arrangements and lectures given on the cruise. For full information on all these tours write The Wicker Tours, Richmond, Virginia.

A "rationalist" paper gives as a piece of important news: "Scientists have unearthed five glyptodons and a scelidotherium on the Argentine pampas," and readers, who reject the Scriptures, will accept and even find a strange comfort in the guess-work of scientists.

Dr. J. A. Patton, medical director of the Prudential Insurance Company of America, has discovered an important fact. He makes a newspaper statement, that men are unhappy and are likely to suffer digestive complaints when the cooking at home is not good; and that therefore good home cooking is conducive to happy marriage.

The Patriotic Host

There is a deep, spontaneous interest on the part of Protestants in the United States, in the plan for unification of Protestant sentiment and liberty.

We account for this uprising of the high intelligence and conscience of the people, by the fact that in this plan there is no hatred of any race or creed; but only a steadfast, loyal determination to protect Protestant American ideals in order that Protestant America shall fulfill the destiny which was so visibly appointed unto her by the Lord who rules on high. Protestant America came into being as a leader of world movement toward higher things than the nations had ever before sought to attain. It was evident that a nation was needed to preach to nations. God had tried pagan nations and they had failed; an Israelite nation and it had failed; Catholic nations and they had failed.

Then came the glorious work of the Reformation, culminating in the establishment of Protestant America.

But the establishment of Protestant America is not enough. That establishment must be maintained. Protestant institutions and ideals in this country are being assailed by organized foes. It is necessary for Protestants to join to protect their birthright. Will you help?

Here are some of the names of loyal Protestants who believe in unification:

Mrs. B. E. Hollingsworth, McMinnville, Ore.
B. E. Hollingsworth, McMinnville, Ore.
Mrs. W. V. Coffey, McMinnville, Ore.
C. M. Coffey, McMinnville, Ore.
F. D. Culver, McMinnville, Ore.
Boyd Culver, McMinnville, Ore.
Ira D. Hall, McMinnville, Ore.
Mrs. A. B. Smith, McMinnville, Ore.
Mrs. M. Lindley, McMinnville, Ore.
Mrs. F. L. Ranney, McMinnville, Ore.
F. L. Ranney, McMinnville, Ore.
Mrs. J. H. Wilkens, McMinnville, Ore.
Mrs. Villa Davis, McMinnville, Ore.
Mrs. T. A. Hansard, McMinnville, Ore.
T. A. Hansard, McMinnville, Ore.
Mrs. C. C. Gowen, McMinnville, Ore.
Florence N. Hulburt, McMinnville, Ore.
Minnie Bolz, McMinnville, Ore.
Mrs. M. A. Gerrard, McMinnville, Ore.
F. M. Stow, McMinnville, Ore.
M. E. Bollen, McMinnville, Ore.
C. Tilbury, McMinnville, Ore.
J. Hinshaw, McMinnville, Ore.
Emanuel Northup, McMinnville, Ore.
L. B. Webster, McMinnville, Ore.
L. S. Shumaker, McMinnville, Ore.
A. F. Arthur, McMinnville, Ore.
S. McMinis, McMinnville, Ore.
Mrs. W. F. Hanna, McMinnville, Ore.
Mrs. F. B. Sackett, McMinnville, Ore.
Mrs. C. D. Armstrong, McMinnville, Ore.
Mrs. Nellie Kuns, McMinnville, Ore.
Mrs. Terry, McMinnville, Ore.
Mrs. Ruby Fairhill, McMinnville, Ore.
Mrs. S. S. Barnes, McMinnville, Ore.
Mrs. Robinson, McMinnville, Ore.
Mrs. Minnie Bixler, McMinnville, Ore.
Geneva Johnson, McMinnville, Ore.
Mrs. Empey, McMinnville, Ore.
Eva Finley, McMinnville, Ore.
Helen Skinner, McMinnville, Ore.
Zola M. Harris, McMinnville, Ore.
Florence Huckleberry, McMinnville, Ore.
Esther M. Wright, McMinnville, Ore.
Lorena Stallings, McMinnville, Ore.
Chas. E. Odell, McMinnville, Ore.
Alfred Hillier, McMinnville, Ore.
John K. George, McMinnville, Ore.
Pedro Cashopero, McMinnville, Ore.
H. D. Erickson, McMinnville, Ore.

M. H. Kendall, McMinnville, Ore.
Mrs. Merlin Christensen, McMinnville, Ore.
Mrs. A. R. Hartzell, McMinnville, Ore.
Mrs. H. Brownhill, McMinnville, Ore.
Lottie Wellis, McMinnville, Ore.
Mrs. Geo. Anstadt, McMinnville, Ore.
Mrs. E. Hillier, McMinnville, Ore.
Mrs. Ella Marsh, McMinnville, Ore.
Mrs. D. Henderson, McMinnville, Ore.
F. E. Hillier, McMinnville, Ore.
Howard C. Gilden, McMinnville, Ore.
Florence Hillier, McMinnville, Ore.
Mrs. Edith E. Jones, McMinnville, Ore.
Frank Hillier, McMinnville, Ore.
Harry Hillier, McMinnville, Ore.
Ruby Hillier, McMinnville, Ore.
Roy Hillier, McMinnville, Ore.
Mrs. A. F. Arthur, McMinnville, Ore.
DeVere Penhollow, McMinnville, Ore.
F. B. Henry, Lafayette, Ore.
James A. Howard, Ione, Ore.
Mrs. E. A. Tatch, Chicago, Ill.
Mr. and Mrs. Chas. T. Corey, Mansfield, Mass .
H. L. Sanford, Buchanan, Mich.
W. A. Hervey, Marquette, Mich.
Mr. and Mrs. W. H. Brown, Owosso, Mich .
Mrs. Phoebe Thorpe, Gloucester, N. J.
Katherine Law, Gloucester, N. J.
Martha Fitton, Gloucester, N. J.
M. E. Coulter, Gloucester, N. J.
Jennie Lindsay, Gloucester, N. J.
John Coulter, Gloucester, N. J.
Mrs. J. Norton, Gloucester, N. J.
Olive E. Brick, Gloucester, N. J.
Florence Schoch, Gloucester, N. J.
Margaret Lynch, Gloucester, N. J.
Mrs. Ammon Beckett, Gloucester, N. J.
Verdie E. Cottell, Gloucester, N. J.
Mrs. E. Brysom, Gloucester, N. J.
Mrs. A. Green, Gloucester, N. J.
Mrs. K. McMahon, Gloucester, N. J.
Frances E. Watson, Gloucester, N. J.
Mrs. Geo. Whitcraft, Gloucester, N. J.
A. G. Hammill, Gloucester, N. J.
Mrs. Pauline Godshalle, Gloucester, N. J.
Mary R. Stormes, Gloucester, N. J.
Mrs. Evans, Gloucester, N. J.
Mrs. A. Shindle, Gloucester, N. J.
E. P. Weldon, Gloucester, N. J .
Janet Green, Gloucester, N. J.
Joseph S. Mitchell, Gloucester, N. J.
Mrs. Laura Poole, Brooklyn, N. Y.
Mrs. D. E. Scott, Brooklyn, N. Y.
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Those Insurgent Republicans

By Benjamin Jenne

So long as we are governed by party, that party must be kept both adherent and responsible. A great deal of criticism of the Republican majority in the Senate of the United States has been expressed, because it refused to recognize former Republicans who had left their party and had opposed it in the recent election, and who, in the opening of the present Congress, claimed their place in order to obtain senatorial preferment and particular favors.

This is not in accord with any system of ethics—even political ethics—of which I have any knowledge. Proper independence within a party is a most desirable and praiseworthy thing. It keeps the party alert to its public duty. It gives to party policies a proper choice between one idea and another; between one personality or another personality for leadership.

But all the independence which comes from proper controversy may exist to the fullest necessary degree, without the separation by individuals from the party organization. When a man's party has gone so far wrong that he has to leave it in order to express his conscientious views, and in order to express his loyal duty to the country, the time has come for him to take upon himself a new name. He cannot be half in and half out of the party. In it for favors and out of it for spectacular ambition.

So I am in hearty sympathy with the action of the Republican majority, in leaving out of their high places in Senate committee assignments, those Republicans who left the party in the campaign of 1924. And I am the more free to say this, because I was in hearty sympathy with these insurgents. They more nearly express my views than do the old line Republicans. But they might have been right as to principle and yet quite wrong as to expediency.

And I want to condemn those Democrats with the defaulting Republicans, who disturbed the responsibility of party government. We should have had chaos, if the Democrats had joined with the insurgents and had been able to control the organization in the Senate.

There is a logical division; and its line ought to be followed. All the stand-pat Republicans ought to have joined with stand-pat Democrats; and all the progressive Democrats ought to have joined the progressive Republicans. This is the natural line of cleavage. Anything else is absurd and injurious.

If we have fragments of several parties joining together, and small blocs making alliance, we have government without any party responsibility. And there are troubles enough in the United States, without any such calamity as this.

In thus commending the action of the Republican majority and the action of the Democratic minority in the Senate in this particular case, I cannot pass it without suggesting the inquiry: Why did the Republican majority show such consideration for William E. Borah? He is the boldest and the brainiest of the insurgents. He outlaws himself at his own sweet will from the party, and he comes back at his own sweet will. He retains his leadership and no one assumes to contend against his prerogatives. Is the Republican majority afraid of Borah? It seems so.

CURRENT NOTES AND OPINION

WHY JEWS AND CATHOLICS DESERVE CRITICISM
[Presbyterian of the South]

Criticism of Jews and Catholics is sometimes strenuously objected to, upon the ground that it awakens religious animosities. Our observation is that there is very little, if any, criticism of either Jews or Catholics because of their religion. We have read many articles on the subject and we do not recall ever reading one that showed any ill-feeling or prejudice to either of these classes because of their religious views. We have read arguments intended to show that their views are not in accordance with the writer's ideas of the teaching of the Scripture. So we have read articles by Baptist writers and by Presbyterian writers, each trying to show that the views on the subject of baptism were not in accord with the teaching of the Bible. but we have never known any Presbyterian who in any way was prejudiced against a Baptist because they did not agree in their religious beliefs. Protestants do not agree with Roman Catholics on many points in their religious belief, but the Protestant gives the Catholic credit for being sincere in his belief, and few, if any, Protestants ever shun a Catholic because they do not agree.

The criticism of the Catholic church is made when that church turns aside from the teaching of religion to enter the region of politics or other civic matters, and tries to exert its influence upon its members and others, because of and through the religious influence it has over them. When the Roman church says that the Pope has the right to exercise authority over states and rulers, Protestants have a right to claim that they are going outside of the sphere of religion. When an effort is made by Catholics to keep the Bible out of the public schools, or to introduce into the public school system those who in various ways teach the principles of Catholicism, naturally Protestants resent such efforts, and they criticize the Catholics for turning aside to advance matters that have no rightful place in connection with religion.

Rarely, if ever, is there criticism of the Jews because of their religion. Rarely does a Christian, when he is dealing with or thinking about Jews, recall the fact that his ancestors rejected his Messiah and crucified our Saviour. But when it is shown that a certain group of Jews has gained control of the moving picture business of the country, and that, for the sake of financial gain, they are making an effort to destroy the Christian Sabbath, and are seriously injuring the morals of vast multitudes of people, and especially of the young, they are worthy of criticism for these acts. In this they are not criticized because of their religion. Those who pursue such a course do not show that they have any religion.

Those who criticize Protestant Christians for criticizing Roman Catholics or Jews would do well, before they criticize, to find out whether it is the religion of these people that is being criticized, or whether it is their course which is outside of, or contrary to, their own religion. Were the Jews and the Roman Catholics to practice the religion which they profess, and in social and business relations to be governed by those principles, there would be very little criticism of them.

THE BIBLE IN SCHOOLS

[*The Toledo Times*]

What is there about reading the Bible in the public schools that should provoke bitter controversy? It is not a new thing. Until within the last fifty years, the Bible was a part of nearly every American school teacher's outfit, and the reading of a passage from the Holy Scriptures was the first order of the day. Moreover the Bible was in the American home, and it was not covered with dust either. The family circle was not the anachronism it is now, and the children found it easy to honor their fathers and mothers, who were exceedingly careful to do nothing which would lose them the respect of their offspring. We won't say that the Bible was wholly responsible for the family spirit which prevailed. But it was a powerful factor.

Representative Taft's criticism, that the bill making compulsory the daily reading of ten verses from the Bible is violative of the American principle to keep the Church and the State separate, does not appear sound. The bill provides that there must be no comments; hence no religious war is provoked. The Bible is non-sectarian. People who do not go to church read the Bible, and many who go to church have only a slight acquaintance with the Scriptures. But scholars, irrespective of their religious views, unite in saying that the Bible is one of the most wonderful books known to mankind. Some insist it was divinely inspired, while others reject this theory; but its merit as a literary production is universally accepted. If there were no other ground, this alone would justify its use in the public schools because of its educative value.

The late President Harding voiced the opinion that what the country needed was more religion in government and more religion in business. How better can this be accomplished than by teaching the young the principles of right living and clean thinking? Where are these principles more clearly expounded than in the Bible? If, for example, every citizen practiced the Golden Rule, there would be no reasonable complaints against either the Government or business. The cost of government would be cut in two, and business dishonesty would disappear.

ON MOTION PICTURE PRODUCERS

[*From "Catechism on Motion Pictures" by Canon William Sheafe Chase.*]

The few producers who control the motion pictures are all Hebrews. If they should petition Congress for an effective and just law regulating their business, as the railroads, banks and meat businesses are supervised by a Federal commission, it would be a conspicuous public-spirited act that might begin a movement which would minimize the anti-Jewish feeling which exists in the United States. This small group of men has secured the control of a most marvelous power for good or for evil in the world. The greater the power, the greater is the obligation to exercise it, not for selfish, but for humanitarian purposes. There is a wide-spread conviction that this power has been, and is being, used for selfish commercial and unpatriotic purposes, even that it has been prostituted to corrupt government, to demoralize youth and to break down the Christian religion.

Masonic lodges in the United States are said to number 16,058, making an average of 327 lodges for each state. The total Masonic membership in this country is 2,909,271.

BAMBOOZLING THE FARMERS ON CHILD LABOR

[*Christian Century*]

In the entire history of social legislation there has perhaps never been so remarkable an example of the use of hokum as in the campaign against the children's amendment, nor one in which its use was so effective as in the case of the farmers in this campaign. Their leaders came actually to believe that its passage meant that farmers' children would be forbidden to work under their parents' direction. False propaganda never reached a higher degree of efficiency, even in war time. One of the sources of its effectiveness has been uncovered by Gilbert Hyatt, a special investigator for the labor press. He discovered that the Farmers' States' Rights League of North Carolina was organized, financed and directed by the cotton mill owners and their agents, and he procured the admission of its founders and directors to that effect. The farmers who signed the charter, confessed that they did not know what the organization was for, that they did not know where its funds came from, and that they did not know who was conducting its publicity. The editor of the Southern Textile Bulletin, who was the presiding genius of this remarkable organization, confessed that he drew up the charter and that a special publicity agent by the name of Palmer secured the signatures. Mr. Hyatt found that among the officials were the cashier of a cotton mill bank and the storekeeper at a cotton mill. No real dirt farmer had anything to do with its activities, and the publicity was conducted by the Southern Textile Bulletin in the name of the league. Its editor, Mr. Clark, made no other alibi than that the league was "legally" incorporated and that he was "officially" authorized to conduct its publicity. He says quite frankly that, had the literature gone out under the name of the Southern Textile Bulletin, its effect would have been neutralized by the source from which it was distributed. "By getting the truth to the people of the country without allowing our opponents to confuse the issue by an attack upon the senders of the literature, we turned an almost hopeless situation into an overwhelming victory, and if our methods do not please those who lost, it makes no difference to us." He says, "We set out to beat the child labor amendment and we have beaten it." We wonder if he has.

The League of Nations has been discussed and its work reported from almost every conceivable angle, but perhaps you have read least about what it costs to carry on its work. It is reported that the expenses of the League for 1924 "will total $4,371,963. This is according to figures compiled by the secretary general of the League and made public by the League of Nations Non-Partisan Association. Fifty-five nations are contributing to this year's expenses of the League, the figures show, with Great Britain the largest contributor, to the amount of $411,478. France will be second, with $364,719. Other large contributors will be China, with 233,794; India, $280,553; Italy and Japan, $285,229, each; Argentina and Canada, $163,656 each; Spain, $187,035; and Czechoslovakia, $154,304.

—*Church Advocate*

Dr. Frederick L. Hoffman, of the Credential Surety Company is authority for the statement that murder was twenty-five times more frequent, according to population, in the United States in 1923, than in England and Wales. In other words, life was twenty-five times safer—so far as murder is concerned—in England and Wales than in our own country.

People and Events

Statistics go to show that there are ten times as many male convicts as female convicts in prisons.

Great Britain is to spend one hundred million dollars during the next year in strengthening her air force.

Dr. Sun Yat Sen. Christian Chinese and the first President of China, who died March 12, was called the "George Washington of the Far East."

Governor "Ma" Ferguson's first veto was of a measure which would have allowed Texas legislators and their families to receive free passes from Texas railroads.

Sixty-seven persons in the United States reported net incomes of more than one half million dollars for the calendar year 1922. Out of this number nine incomes exceeded three million dollars each.

The minimum weekly wage for workers in the textile industry in London (England), has been fixed at 27 shillings (about seven American dollars) for women and 63 shillings or approximately $16 for men.

Fumes from motor cars are said to be killing the vegetation in Central Park, New York, and a movement is now on to restrict automobile traffic and to prohibit speeding within the confines of the Park.

In a trial flight, the Curtiss bi-plane, "Carrier Pigeon," designed for night air mail service between New York and Chicago, recently made an average speed of 126 miles, while carrying a cargo of 1,000 pounds.

Many things which most of us believe to have originated in our present day cleverness, were known hundreds of years ago. The ancient Egyptians are said to have hatched chickens in incubators, by a method very similar to that used now.

Yan McLeon, well known young sculptress of New York, has volunteered to complete the gigantic Stone Mountain memorial project originally begun by Gutzon Borglum. The memorial is to honor General Lee and other heroes of the Confederacy.

Senator Charles Curtis of Kansas, successor to Henry Cabot Lodge as floor leader of the Senate, is one-quarter American Indian. As a boy he lived on the Kaw Indian reservation sixty miles west of Topeka, Kansas. He has spent thirty-one years in Congress.

The profile of Nathan Hale, hero of our Revolutionary War, is to adorn our new half-cent postage stamp. Nathan Hale was hanged as a spy by the British in 1776 and his last words, as they have been handed down to us, were "My only regret is that I have but one life to lose for my country."

To a woman, Mrs. Elsie N. Paluska of Waverly, Illinois, the judges of the national seed corn show awarded the first prize of $1,000 for the best ear of corn raised in the United States. The announcement of the prize came on Mrs. Paluska's wedding anniversary. Five years ago, she and her husband began farming on a capital of $25. They now have an 160 acre farm for which the $1,000 prize will make the final payment.

A tribal ruler in West Africa, King Olama Modulu, has become a member of the Presbyterian Synod of New Jersey, by being ordained a ruling elder in the Presbyterian Church of the Cameroon in the Presbytery of Corisco (Africa), which is represented in the New Jersey Synod.

The 59th Congress of the United States passed 30,000 bills and resolutions; just before the close of our latest Congress, it was estimated that there were before it 17,946 proposed legislative measures. Between the years 1899 and 1905 the English parliament passed only 46 general and 246 special laws.

The British government has collected from the government of Egypt a half million pounds, or about two and one-half million dollars, as an indemnity for the assassination of the British Sirdar, Major-General Sir Lee Stack, last year. From this sum 40,000 pounds have been given to General Stack's widow.

Dr. Alexander Parks, whom President Coolidge has appointed as Governor of Alaska, has been a resident of the territory since 1907. He is the first bona fide Alaskan to hold the position of Governor. For many years he was a civil service employee engaged in mineral and public land surveys in Alaska.

George Washington's old English boxwood garden ,which he designed and planted in 1761 at Hayfield Plantation, six miles south of Alexandria, Virginia, has been sold to Miss Evelyn W. Smith of New York. She will have the trees and shrubs removed to Amawalk, New York, and replanted there in a duplication of the old garden design.

Miss Bernahdina Hochemeister got $20,000 for keeping her mouth shut. No, not blackmail, merely discretion. She was a private secretary and was made one of the heirs under her employer's will, for her faithful reticence concerning his business affairs. Still there are women who will think that $20,000 was not enough for the strain involved.

William M. Jardine, our new Secretary of Agriculture, was born in Oneida County, Idaho, January 16, 1879. During his early life he lived and worked on ranches in Idaho and Montana, and later graduated from the Agricultural College of Utah. At the time of his appointment as Secretary, he was president of the Agricultural College of Kansas.

English women can not vote until they are thirty years old. The House of Commons recently rejected the proposal of the Labor party to give the franchise to women at the age of 21. This lowering of the age limit for women would have meant an addition of over five hundred million voters to the electorate, and men voters would have been in the minority.

President Coolidge's Cabinet is a refutation of the idea held by Dr. Osler and many less eminent people, that a man of sixty has outlived his usefulness. Secretary Kellog is 68; Secretary Mellon, 71; Secretary Weeks, 64; Secretary Work, 65; and Post Master General New, 67. Only four members of the Cabinet are under 60. Secretary Wilbur is 57; Secretary Davis, 51; Secretary Hoover, 50; and Secretary Jardine, 46; Though he has kept the impulsive and vehement expression characteristic of youth, Vice-President Dawes will be 60 years old in August. The President himself is 52 years old.

Good Tidings

During the last few months the women of America have raised $3,000,000 for nine union colleges for women in the Far East.

In thirty-eight of our states there was not a single case of lynching last year, and the number of mob murders in the entire country was only half those of 1923.

According to property estimates made by the Census Bureau, the wealth of the United States at the end of December 1922, was $320,803,862,000. The increase since 1912 has been 72.2 per cent.

A scarlet fever serum which is said to accomplish marvelous cures even in very severe cases of the disease, has been discovered by Dr. Francis G. Blake, professor of medicine at the Yale Medical School.

Simon Guggenheim, famous mining capitalist and formerly United States Senator from Colorado, has made a preliminary gift of three million dollars to endow fifty international student fellowships similar to the Cecil Rhodes scholarships.

The Postal Pay and Rate Increase bill was passed by our recent Congress and signed by President Coolidge. Under it the salaries of postal employees are to be increased sixty-eight million dollars a year. Included in the bill is a provision for raising about sixty million dollars of the additional necessary revenue.

In response to a call by the Federal Council of Churches in America, Christians throughout this country will unite during the week April 5-12, in a "Fellowship of Prayer." Outlines and suggestions for observance may be obtained from the Federal Council.

There are cases where *blessings* do not come singly either. Within a recent month, Congressman Nicholas Longworth become a proud father; had the speakership of the House conferred upon him; received a raise of pay; and was given a free automobile.

John D. Rockefeller, Jr. has given a million and a half dollars to the University of Chicago for a chapel. The terms of the gift stipulate that the architecture must be such as to "proclaim that the University in its ideal is dominated by the spirit of religion."

Miss Abby Rockefeller, daughter of John D. Rockefeller, Jr., is to marry a poor young law clerk, and has declared her intention to live within her husband's income. The Rockefeller children have been trained in thrift and have handled far less money than children usually do in families in moderate circumstances.

FROM A SUBSCRIBER IN EGYPT

Rev. Arthur B. Cooper, Business Manager THE CHRISTIAN STATESMAN: I have been meaning for some time to write you, to thank you for sending me THE CHRISTIAN STATESMAN, and to tell you how I appreciate it. We are in the beginnings of some very urgent re-

form movements here in Egypt, and a strong periodical, such as THE CHRISTIAN STATESMAN, is an inspiration and a help, so I hope that you will do the favor of continuing sending it to me.

The younger generation of Egyptians is falling a prey to drink, and more especially to the drug habit, and there is a movement on foot to fight the menace with every possible weapon. The women of Egypt are getting stirred up to the danger, and you know that when the women get stirred to the depth it means business.

We women missionaries are hoping that this awakening of the Egyptian women to a danger which they can see with their own eyes, will open the door of desire to enter the great field of service for the betterment of their own people. One great handicap to our work here is that we have difficulty in getting enough workers from among women who have, for countless generations, lived a life of seclusion. These reform movements are one way of routing them out of their stultifying seclusion.

With many thanks for THE CHRISTIAN STATESMAN and with many good wishes for your whole family, I am, Yours sincerely—*Minnehaha Finney, American Mission, Tanta, Egypt.*

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